





A
PRIEST
TO THE
Temple.
OR, THE
Country Parson
HIS
CHARACTER,
AND
Rule of Holy Life.

By Mr. Geo. Herbert, *Orator of the
University of Cambridge.*

The Third Impression.

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P R I E S T
TO THE

Temple

of the

Country Union

in the

Ohio Valley

and the

People of the

United States

THE JOURNAL OF THE

1834

THE JOURNAL OF THE

1835

THE
Author
To the
READER.

Being desirous (through the
mercie of God) to please Him, for
whom I am, and live, and who giveth me my
Desires and Performan-
ces ; and considering
with my self, That the
way to please Him, is to
A 3 feed

feed my Flock diligent-
ly and faithfully, since
our Saviour hath made
that the argument of a
Pastor's love, I have re-
solved to set down the
Form and Character of
a true Pastor, that I may
have a Mark to aim at:
which also I will set as
high as I can, since he
shoots higher that threa-
tens the Moon, than he
that aims at a Tree.
Not that I think, if a
man do not all which is
here

here expressed, he presently sins, and displeases God, but that it is a good strife to go as far as we can in pleasing of him, who hath done so much for us. The Lord prosper the intention to my self, and others, who may not despise my poor labours, but add to those points, which I have observed, until the Book grow to a *Compleat Pastoral*.

1632.

GEO. HERBERT.

A

PREFACE

TO THE

CHRISTIAN READER;

Consisting of Six Paragraphs.

¶.1.



*Y Design in this
Preface to this
Impression, is;
First, to own
that which I
made to the First, that came forth,
Anno Domini 1652. And to bless
God for giving me, that Portion
of ingenuitie, to imitate Ezra the
Scribe, Nehemiah the Governor,
and Daniel the Prophet, by giving
God the Glorie of his Justice, in
bringing upon us Those Evils which
we then suffred: and that degree*

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of Courage, in That Day, when violence was at the Height, to tell the Instruments of Crueltie, the immediate Causes of those Evils; That God had also Rods in store for Them; and that from the Ruines of that Church they had pulled Down, an Heavy Stone would fall upon themselves, and Bruise them.

§.2. Secondly, To do a Piece of Right, an office of Justice to the Good man that was possessor of the Manuscript of this Book, and transmitted it freely to the Stationer who first printed it; merely upon design to benefit the Clergie, and in them, the Church of England. He was Mr. Edmund Duncon Rector of Fryars-Barnet in the County of Middlesex, Brother to Dr. Eleazar Duncon, and Mr. John Duncon, Two Very Learned and worthy persons, and Great Sufferers, who both died before the Miracle of our Happy Restauration: and were Happy in that they lived not to see such

to the Reader.

such ostentation of Sin and ingratitude, as some since have made: As if they had been delivered from slaverie under the Tyrant, that they might with more libertie yield themselves servants to Sin, under the Tyrannie of Satan.

¶ 3. Thirdly, To tell some of my Thoughts for their Good, unto my younger Conforming Brethren, (as For mine Elder & Dignitaries; and our Fathers in God, I look upon them as Judges, how I demean my self in this matter.) I say, to tell them, First, what an Halcynian Calm, a Blessed Time of Peace, This Church of England had for many years, above all the Churches in the world besides: (God grant that they may live to see the like:) At the very Annex of which Time, when The King, St. Charles of B. M. and the Good Archbishop of Canterbury (with others) were endeavouring to perfet the Clergie in Regularitie of Life, Uniformitie
of,

A Preface

of officiating, and all varietie of Learning; Then did Schism, Faction, and Jealousie, kindle that Fire, which destroyed both Church and State: and when they had done so, did cunningly cry out upon such, who laboured most to quench it, as if those very men had been the only or the chief Incendiaries. It is meet that the younger Clerks be Reminded of This: Because a Considerable number of them, who be now admitted into H. Orders, and inducted into Livings, were not born before The Troubles broke forth (which was about the year, 1638.) These men therefore shall do well to acquaint themselves with the most exact and impartial Histories of the last past forty years, wherein there have been the strangest Revolutions that ever happened in England in such a space of time. This is requisite to enable them to teach the people of this Land (where all things are forgotten) what use they

to the Reader.

they ought to make, of Gods mercies before, of his judgments, in the Wars ; and after them also ; Of the great Plague in the year 1665. Of the Dutch War in the same year, and in the year 1672, &c. and of his contending by Fire with the Nation, when London (the Representative of the whole Kingdom) was burnt in the year 1666. And Secondly, To tell them, what he that has but half an eye may easily fore-see, That the effect of publishing this Book, will be in no Mediocritie. It will do either exceeding great Good to the Clergie, or exceeding much prejudice. Much Good ; if it work so upon the Clergie, as effectually to perswade them to conform to that Holy Character delineated in the Book : Otherwise, it will produce much prejudice, by framing so perfect an Idea of a Curate of Souls, in the Minds of the Laytie ; and by erecting such a great expectation and

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and desire, That He, who takes Care of theirs, be exactly, such an One as this Book has described; that if herein they be frustrated, All will be sorry, some will murmur and rage, others will perhaps forsake their Parish-Church, if not the English: Deus avertat.

The porraiture of virtue in General display'd by Eloquence, is very Amiable. But Perfections proper to any of the Three Grand Vocations, (especially, that of the Clergie, Daily attendants on The Holy One) The more accurately their characters be imprinted in the minds of others, The more despicable do they render the Professors that want them. And The ordinary sort of people (which are the most) will wrest the defects of The man upon the Profession; and, at the next Remove, upon the best Accomplished Professors.

This Consideration gives me The Cut, to insert here a most passionate

Re-

to the Reader.

Request, which I tender to the younger Clergy, By the mercies of God, By the meekness and gentleness of Christ, (of whose Eternal Priesthood they have a share) and by the preciousness of their own, and others Souls committed to their charge, That they will seriously consider, whether my last conjecture be not more than probable : if they think it so, there will be less need to instruct them to fore-cast, or be-think themselves, what a stock of Learning and Prudence, the occasions of these Times (conference with Sectaries, and disputation with Papists) will require : what an Habit of Gravity in Attire, and of Retiredness in Conversation, is necessary to make a Clergy-man exemplary to the loose and vain conversation of these days : what an adult degree of Virtue and Godliness it must be, that must withstand the incursion of Prophaneness in this Age. And there will not

be so much need to beseech Them, to buy Fathers, Councils, and other good Classic Books; To mortifie the flesh, with Study, Fasting, and Prayer, and to do every thing becoming a Curate of Souls: using this Book, as a Looking Glass, to inform them what is decent.

S. 4. In this fourth Paragraph I intend an Address to our Non-Conforming Brethren; Both, to those that are out of Parochial Curries, and to those that having Benefices, Conforms with duplicitie of mind, and do as little as they can. I beg leave to tell Them (and desire them to believe that I do it in all sincere Humilitie and Charitie.)

First, That all the Clergie of mine Acquaintance, and I verily believe, All the Old Clergie of the Nation, as well as my poor self, and many of the Younger, do long to see our selves and our Younger Brethren conform to that Idea of a Clerk, which the Noble Holy Herbert hath pourtrayed in this Book.

Sc-

to the Reader.

Secondly, That what dissimilitude is found in the Younger Clergy, is partly occasioned by that disturbance which the late Wars made in the Universities.

Thirdly, They therefore have the greatest Reason imaginable to come in with speed, and joyn cordially in helping to Repair those Breaches in the Church (which they first made) at which, swarms of Separates have entred in amongst us, and too many others have eloped out into the Church of Rome.

I do verily believe, that the best amongst them, would think it a rich Blessing to see both Church and State in such condition as they were in before themselves moved towards a Change. And if all the Presbyterians would first seriously reflect upon the issues of Their Attempts; The Death of The King, The Best of Princes; Of the Archbischop of Canterbury, Of the Lords Strafford and Montross, Four persons most

mor-

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worthy to live (as Josephus says of those Jews whom the Zealots slew in Jerusalem ;) and all the blood spilt, and treasure spent in the Wars :

Secondly, Upon the sudden total disappointment of their whole Design :

Thirdly, Upon the manifested falseness of that calumny cast upon the Good old Bishops, and Clergy, as if they meant to bring in Popery, (for the increase of which, the Presbyterians have given great opportunity, though they did not intend it :)

Fourthly, Upon the sad corruption of Manners, that broke in upon the Demolition of Government :

Fifthly, Upon the Apostacie from the Church, and violent inundation of Sects : Methinks they should not think it enough, to wipe their mouths, and wash their hands, and say, We meant well ; We intended

to the Reader.

ed the Glory of God, &c. But
to bring forth fruit, meet for Pe-
nitents; That is, because they made
Havock of the Church, so labour
more abundantly, to repair it; and
so do this with speed; and in sim-
plicity.

S. 5. This Fifth Paragraph, con-
tains a Friendly Propositio[n] or A-
postrophe to T. B. the Author of a
Book intituled, The Grounds and
occasions of the Contempt of the
Gentry: If the Author had subscrit-
bed his name, I might perhaps have
said to him what I here write. Sir,
I am sorry that that wit of yours is
not under the conduct of more wis-
dom. You have Reproved divers
things worthy of Reproof; but in a
manner worthy to be Reproved:
i e. Scipticè, Sarcasticè, with wit
Satyrical; not with that Gravite
wherewith such faults ought to be
Reproved: Like one puffed up,
and not like a Mourner.

You have rightly pitch'd upon

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Two Sluces that let into the Church. The
men not rightly qualified. 1. Pro-
miscuous Admission into the Uni-
versities. 2. Indiscriminate or its
properous Ordinations; which
later is often but a Consequens of
the Former. For after Admissi-
on, and Twelve Terms; A De-
gree, and Letters Testimonial do
usuallie Follow of Course. And
the Bishop will in Charitie Construe
the subscription of Ten or Twelve
Presbyters in a College, Equiva-
lent to the Imposition of so many
Hands with Him in Ordination.
Except He do. as Bishop Wren L.
B. of Ely, used most carefully to
do, never accept a Testimonial,
Unless it did Certifie, That the
Subscribers thought the partie
qualified for Holy Orders.

I will suppose that you neither in-
tended to give that offence which
your Book has Given to divers E-
minent grave and Learned men in
Both Universities; nor to yield
That

to the Reader.

urch That nutriment to propbantness
Pro which your Book hath done. For I
will bear (by those that are sorry for
e on it) that as some things in your
obick Book were matter of Chat in Caf-
es, or see-housas at C. before it was Printed,
missed; so now since it was Printed,
D- they be matter of pastime in To-
l d verne at L. where wit, and wine,
And and propbantness, sport themselves
true, in their own Deceivings, and
elvo make the Faults of Gods Ministers
tiva. (for which, all that Fear God, do
any grieve) The matter of unallowable
tion. mirth. Sir, How could you write
n L. that Discant Upon our B. Saviours
rtie, Words [Weep not for me-- :]
without mingling your tears with
your Ink? Had you known the An-
ther, you would have pitied Him:
He was a man of Great wit, mixed
with Excess: of a phansie extend-
ed to his Hunt. his boar in his boar
- One of your Exceptions, i. e.
Povertie, is so far from being a
Ground of Contempt, that it is a
Cause

*Course of Convinction and Har-
mony; Ab Extra; ab Intra, of
Comforts and Joy.* Aristotle says,
He is the best Artificer that can
make the best use of that Ele-
ment that is given Him. That Mi-
nister that hath a poor Living, and
yet liveth well, and doth as much
good as is possible to be done by any
one that hath no better, shall have
praise both of God and man. I have
not observed any one thing (beside
their vice) that hath occasioned so
much Contempt of the Clergy: an
Unwillingness to take, or keep,
A poor Living.

*An Holy man in a Poor Living
is in a Kingdom: if there be a
Kingdom of Heaven upon Earth: as
I believe, I know, there is. It is a
Thesis that I dare undertake to make
Good against a Jesuit: States in opis
Parochi in Ecclesia Augustinus
perfectionem Roris cujuslibet Mc-
nechi in Ecclesia Romana.*

*There be Two main occasions of
Com.*

to the Reader.

Contempt which you take no notice of. The One External, and that is, ENVIE; A mighty Engine, which sometimes calls Hatred and instruments of Death: sometimes, Bolts of Storm, upon men. Laic sunt infecis Clericis, is a Proverb that holds in The many. It daily feeds, partly, upon the Patrimonies of the Church, by God's wonderful Providence restored to the Clergy, and rescued from those that had Devoured it: (and I do here, in the name of my Brethren, acknowledge, that, for THAT MERCY, and the mean profits of it, we are all accountable to God and man:) partly, upon the Sedentary Lives of Church-men; because they do not make Tents as St. Paul did, nor hold the Flow, Throst, or drive Trades as Themselves do, They think them Idle persons.

The Other occasion omitted by you (which also affords nourishment to Envie) is The Affection of Gallantrie, &c. But

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to the Reader.

by Fanaticks, qualified neither with Orders nor Arts. As for instance, (pag. 71. viz.) That the worm Jacob, is a thrifing worm, &c. It was delivered in Black-Fryers Church, London, in the year 1654. by a Fanatick Docthamick, who at that time was one of Col. Harrisons Regiment, one of the late King's Murderers: This is attested by a person of Qualitie, who then was an Ear-witness.

Sir, By this time I hope you are willing to consider, 1. Whether it had not been better to have thrown a Cover of Silence over all your Instances. I will tell you a sad inconvenience that comes from the mere Relation of the Abuses of H. Scripture, made, either by Prophane wit, or weak Folly. They do particular every pious Soul that Hears or Reads them. They infect the Memorie or Phansie, and (as the Fowls that came down upon Abram's Sacrifice) By presenting a

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themselves, trouble a mans mind whilst he is reading the Word of God, and should only attend to the pure meaning of the Spirit. Besides, one Relation begets another, and so on still they Engender, till Propriateness become Tradition. And therefore wise men make a Conscience of making Rehearsal of witty Applications that wrong the Text.

2. Whether the Event have not over-reach'd your Intent. The presence of your Book was, to shew the Occasions; your Book is become an Occasion of the Contempt of God's Ministers.

3. What service you have done, and what thanks you may expect from God, the Church, and State, if your Book shall (by Accident only) deter but one Ingenuous youth, one Hopeful Gentleman, one Noble man of good and great Endowments, from Entering into Holy Orders; the Expedient appointed by God for saving souls. But

to the Reader.

But blessed be God! who bath
secured the Honour of the Function,
from being disparaged by the misde-
meanours of men that officiate in
it; or by the malignitie of such as
observt their Failings, with design
to revile them.

Though the vulgar, ordinarily
do not, yet The Nobilitie and Gen-
trie do distinguishe and abstract the
Errors of the man, from the Holy
Calling, and not think their dear
Relations degraded by Receiving
H. Orders.

He that would see a Fair Cata-
logue of Ancient Nobles, who were
Consecrated Bishops (well toward
the primitive Times of Christiani-
tie) let him Read the Epistle Dedi-
catorie of the R. Dr. Cave his Book,
entituled Primitive Christianitie.
And for our late and present Times,
receipt of which were followeth.
I have read, that Henry the 8th.
mean by his Father designed to the
Arch-Bishoprick of Cant. if his

A Preface

Brother, Prince Arthur, had lived,
to succeed in the Crown.

Dr. Mountague, who was Bishop of Winchester (when I was young) was Uncle to the Lord Chamberlain that last died, or at least next of Kindred to his Father, who after he past thorough many Honourable Offices, died President of the King's most Honourable Privy-Council.

The old Earl of Westmorland did Dedicate one of his Sons to Gods Service in The Sanctuary: and he became a good Example of Gravite and Piety to those of that Calling: and for anything I know, is so till this day.

so did the old Lord Cameron, (Father to Ferdinand Lord Fairfax) a Son of His; who was first a Regular and Sober Fellow of Trinity College in Cambridge, and afterward Rector of Bolton-Percy in York-shire, where he was succeeded (we may well conclude)

for

to the Reader.

for his Good affection to God and
the King, if his Brother or Neighbors
could not secure him.

There was a Brother of the L.
Gray's of Wark in Cambridge,
in my Time, who was very studi-
ous and Virtuous, and after that
Entered into Holy Orders, and took
a charge of Souls upon him, and
discharged it as became him.

The R. Dr. Gray, Rector of Bur-
bridge, in the Countie of Leicest-
er, was Earl of Kent about the
year of God 1640.

There be divers Persons of Noble
Extraction, which have lately en-
tered into Holie Orders, and are
most worthily Dignified and pro-
moted in this Church.

One is, The R. R. Dr. Henry
Compton, now Lord Bishop of
Oxon, Brother to The R. H. Earl
of Northampton that now is, and
Son to That valiant Earl, who was
seen in the high places of the Field,
Fighting for his God and for his
King, in the year 1645. The

The R. Dr. Greenhill, Brother
to the Right Honourable The Earl
of Bath, is another.

The R. R. Dr. Crew, Clerk of the
Closet to His Majestie, now the R.
R. Lord Bishop of Durham, and
Son to the R. H. Lord Crew, is
another.

The R. M. John North, late
Fellow of Jesus College, and pub-
lick Professor of the Greek Tongue,
in the Universitie of Cambridge,
and Praebendarie of Westminister,
Son to the R. H. the Lord North of
Cartledge, is another.

The R. Dr. Brereton, Son to the
late Lord Brereton of Brekeeton
Green in Cheshire, is another.

My Hopes that there be more (I
pray God make them an Hundred
Times more) Noble worthy persons
entred into H. Orders, admonishe
me, to beg pardon of all such whose
Names I have (not pretermitted,
but) omitted, only out of a mere
Negative ignorance, occasioned by
my private Condition. These

to the Reader.

These noble Persons so excellently qualified with Virtues, Learning and Piety, by bringing along with them into the Church, the Eminence of their Birth also have cast a Lustre upon the Clergy, (as Greater Stars help to Brighten up their less-shining neighbours) and have advanced their Christian Priesthood to the height it was at, under the Law of Nature, when it was the hereditary Honour and prerogative of the First-born, of the chief Familie, to be the Priest of the most High God.

And surely These Noble persons have shew'd (and so will all the Nobilitie that follow them, shew) a Twofold Wisdom in their Choice of this Holy Function. For first, The Calling gives them better opportunities to get Heaven: And Secondly, It gives them Title to the Good things of the Earth (Religions, Donatives, Dignities) their portions in the Churches Patrimo-

A Preface

nic, which cannot miss them, being
doubly so well qualified.

The Advantage of doing God Ser-
vice, which Height of Birth gives
to a Noble man or Gentleman, over
what a Clerk of Lower Parentage
hath, is very considerable. The
truth taught by Them, is sooner be-
lieved; A Reproof bestow'd by Them,
is better received: An example of
Virtue shew'd by them, makes deeper
impression, than the same coming
from one of meaner Extraction
would do. This observation I first
made, in those Two great Lights of
our Church, Dr. Fern Lord Bishop
of Chester, who was a Knights Son;
and Dr. Hammond, who was of an
ancient Family. And the Reader
will observe more in this Book,
whose Author was a Person Nobly
descended.

The wisdom of This Land con-
firms this Truth. Our Laws give
that privilege to Higher Birth,
which a man of meaner descent must
stay,

to the Reader.

say, and Study, and perform divers Exercises for, by the space of Fourteen years. To be a Knights son, born in Wedlock, is as good a Qualification for some preferments, as to be a Bachelor in Divinitie.

The Example and Wisdom of these Noble Persons, will save me the labour of beseeching the other Nobilitie, and Gentry of this Kingdom;

1. To think the Priesthood a Function not unworthy of them, or their Relations.
2. To Look upon the Patrimonie of the Church, as a Good provision for their own dear Children. (As it is also for every Mothers Son of the Commonwealth that is duly qualified.)
3. Therefore, That it is not only an Impious thing, because Sacrilege; but also an Impolitick deed, because destructive of the means of a mans own and his Childrens well-being, to wish or desire, much more to consent to, or endeavour, the Taking away of

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Church-means devoted to God for the maintenance of such as attend his Service.

This Address to the Nobles, has not made me forget T. B. I mean to take my leave of Him in as friendly a manner as I begun: and the rather because He intimates a Wish, that some Augmentation of Means might be made to the poor Clergie. A thing that my Soul desreth! and more. I intend to endeavour it, when, and where-ever it lies in my power. If I had 10000 Pounds, I would give 9000 of it to that use. A thing which the Cathedral Church of Worcester hath carefully done: and I know not any Cathedral that hath left it undone.

I know, a Prebendary of the C. Church of York, that refused 300 l. Fine for Renewing a Lease of an Impropriation: and chose rather to settle half the clear Profits of the Tithes for an Augmentation upon the Vicar. And another, of another Church,

to the Reader.

Church, that hath settled a Tithe
that cost 350 Pound ; with divers
other Instances of this kind.

He may see, I have Complyed
with His Wish. I entreat Him to
Condescend to an earnest Request
of mine : That He would endea-
vour, if not to Augment the Means
of the poor Clergie, yet to Recom-
pence the Injurie His Book hath
done Them.

S. 6. But all this while, do I not
forget my self much ? and the Rea-
der more ? I will conclude this Prä-
face with a short Description of a
Compleat Clergie-man.

He is a Son, like Samuel, begged
of God by his devout Parents, be-
fore he was begotten by them ; and
dedicated to serve God in his San-
ctuarie before he was born : upon
presupposal of Shape and temper of
Body, of Abilities and Faculties of
mind fit for that Service : and these
allowed for such, by men of exquisite
Judgment; Season'd in his Infancie,

A Preface, &c.

at Home, with Pietie; at School, with
Arts; accomplished with Sciences and
Degrees at the Universitie; Prepared
for Holy Orders by Prayer, and Rea-
ding (St. Chrysostom de Sacerdotio, St. Gregories Pastoral, and such
other Books as Learned men shall
direct.) Called by a Bishop, or excited
by a Master of a College, or some
Grave Divine to receive H. Orders.
And when he is Entred, he governs
himself by the Canons of the Church,
and best Examples of the Age. In
sum, He imitates the Author of The
Temple, and of This Book, The Priest
to the Temple, The Holy Mr.
George Herbert. To whom, GOD
affimilate The Clergie, and amongst
Them,

The most unworthy,

Barnabas Oley.

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The

A Priest to the Temple:

OR

The Countrey PARSON

his CHARACTER, &c.

CHAP. I.

OF a PASTOR.

APASTOR is the Deputy of Christ, for the reducing of Man to the Obedience of God.

This definition is evident, and contains the direct steps of Pastoral Dutie and Authoritie. For first, Man fell from God by disobedience. Secondly, Christ is the glorious instrument of God for the revoking of Man. Thirdly, Christ being not to continue on earth, but after he had fulfilled the

work of Reconciliation, to be received up into heaven, he constituted Deputies in his place, and these are Priests. And therefore St. Paul in the beginning of his Epistles, professeth this; and in the first to the *Colossians* plainly avoucheth, that he *sets up that which is behind of the afflictions of Christ in his flesh, for his Bodie's sake, which is the Church.* Wherein is contained the compleat definition of a Minister. Out of this Charter of the Priesthood may be plainly gathered both the *Dignitie* thereof, and the *Dutie*: The *Dignitie*, in that a Priest may do that which Christ did, and by his authoritie, and as his Vicegerent. The *Dutie*, in that a Priest is to do that which Christ did, and after his manner, both for **Doctrin and Life.**

CHAP. II. *Their Diversities.*

O F Pastors, (intending mine own Nation only, and also therein setting aside the R. Reverend Prelates of the Church, to whom this discourse ariseth not) some live in the Universities, some in Noble houses, some in Parishes residing on their Cures. Of those that live in the Universities, some live there in office, whose rule is that of the Apostle; *Rom. 12. 6.* *Having gifts differing, according to the grace that is given to us, whether prophesie, let us prophesie according to the proportion of faith; or ministrie, let us wait on our ministering; or he that teacheth, on teaching, &c. he that ruleth, let him do it with diligence, &c.* Some in a preparatory way, whose aim and labour must be not only to get

knowledge, but to subdue and mortifie all lusts and affections : and not to think, that when they have read the Fathers, or Schoolmen, a Minister is made, and the thing done. The greatest and hardest preparation is within: For, *Unto the ungodly, saith God, Why doſt thou preach my Laws, and takeſt my Covenant in thy mouth ? Psal. 50. 16.* Those that live in Noble Housſes are called Chaplains, whose dutie and obligation being the ſame to the Housſes they live in, as a Parsons to his Parish, in deſcribing the one (which is indeed the bent of my Discouſe) the other will be manifest. Let not Chaplains think themſelves ſo free, as *many of them do,* and because they have diſſerent Names, think their Office diſſerent. Doubtleſs they are Parsons of the families they live in, and are entertained to that end, either by an open, or implicit Co-venant. Before they are in Orders, they may be received for Compani-
ons,

ons, or discoursers; but after a man is once Minister, he cannot agree to come into any house, where he shall not exercise what he is, unless he forsake his plough, and look back. Wherefore they are not to be over-submissive, and base, but to keep up with the Lord and Lady of the house, and to preserve a boldness with them and all, even so far as reproof to their very face, when occasion calls, but seasonably and discreetly. They who do not thus, while they remember their earthly Lord, do much forget their heavenly; they wrong the Priesthood, neglect their dutie, and shall be so far from that which they seek with their over-submissiveness, and cringing, that they shall ever be despised. They who for the hope of promotion neglect any necessary admonition, for reproof, sell (with *Fadus*) their Lord and Master.

CHAP. III.
The Parson's Life.

THE Country Parson is exceeding exact in his Life, being holy, just, prudent, temperate, bold, grave in all his ways. And because the two highest points of Life, wherein a Christian is most seen, are Patience, and Mortification; Patience in regard of afflictions, Mortification in regard of lusts and affections, and the stupifying and deadening of all the clamorous powers of the soul, therefore he hath throughly studied these, that he may be an absolute Master and Commander of himself, for all the purposes which God hath ordained him. Yet in these points, he labours most in those things which are most apt to scandalize his Parish. And first, because Country people live hard-

ly, and therefore as feeling their own sweat, and consequently knowing the price of money, are offended with any, who by hard usage increase their travel; the Countrey Parson is very circumspect in avoiding a litel covetousness, neither being greedy to get daimbr miggardly, to keep plaid nobtroublid; he loseth any worldly wealth; but in all his words and actions fligting, and disfescoming it, even to a wondering, that the world should so much value wealth, which in the day of wrath hath not one dram of designtion to be. Secondly, because Luxury is a very visible sin, the Parson is very careful to avoid all the kinds thereof, but especially that of drinking, because it is the most popular vice; into which if he come, he profiteth himself both to shame, and sin, and by having fellowship, with the unfruitful works of darkness, he disablieth himself of authoritie to reprove them; For sins make all equal, whom

they find together ; and then *they are worst*, who ought to be best. Neither is it for the servant of Christ to haunt Inns, or Taverns, or Ale-houses, *to the disservice of his Person and Office.* The Parson doth not so, but orders his Life in such a fashion, that when death takes him, as the Jews and *Judas* did Christ, he may say as He did, *I sat daily with you teaching in the Temple.* Thirdly, because Country people (as indeed all honest men) do much esteem their word, it being the Life of buying, and selling, and dealing in the world ; therefore *the Parson is very strict in keeping his word*, though it be to his own hinderance, as knowing, that if he be not so, he will quickly be discovered, and disengarded ; neither will they believe him in the Pulpit, whom they cannot trust in his Conversation. As for oaths, and apparel, the wise orders thereof are also very manifest. The Parson goes in *Neat, void* may,

say, say; and his apparel plain, but reverend, and clean, without spots, or dust, or smell; the parity of his mind breaking out, and dilating it self even to his body, cloaths, and habitation.

CHAP. IV.

The Parson's Knowledge.

THE Countrey Parson is full of all knowledge. They say, it is an ill Mason that refuseth any stone: and there is no knowledge, but, in a skilful hand, serves either positively as it is, or else to illustrate some other knowledge. He descends even to the knowledge of tillage, and pasturage, and makes great use of them in teaching, because people by what they understand, are best led to what they understand not. But the chief and top of his knowledge consists in

The Book of Books, the storehouse and magazine of life and comfort, the Holy Scriptures. There he sucks, and lives. In the Scriptures he finds Four Things; Precepts for life, Doctrins for knowledge, Examples for illustration, and Promises for comfort: These he hath digested severally. But for the understanding of these; the means he useth are First, a holy Life, rememb'ring what his Master saith, that if any do Gods will, he shall know of the Doctrin, Job. 7. and assuring himself; that wicked men, however learned, do not know the Scriptures, because they feel them not, and because they are not understood but with the same Spirit that writ them. The second means is prayer, which if it be necessary even in temporal things, how much more in things of another world, where the well is deep, and we have nothing of our selves to draw with? Wherefore he ever beginneth the reading of the Scripture with

with some short inward ejacula-
tion, as, *Lord, open mine eyes, that I
may see the wondrous things of thy
Law, &c.* The *third* means is a dil-
gent Collation of Scripture with
Scripture. For all Truth being
consonant to it self, and all being
pen'd by one and the self-same Spi-
rit, it cannot be, but that an indu-
strious, and judicious comparing
of place with place, must be a sin-
gular help for the right understand-
ing of the Scriptures. To this may
be added the consideration of any
Text with the coherence thereof,
touching what goes before, and
what follows after, as also the scope
of the Holy Ghost. When the Apo-
stles would have called down fire
from Heaven, they were reproved,
as ignorant of what spirit they were.
For the Law required one thing, and
the Gospel another: yet as diverse,
not as repugnant: therefore the spi-
rit of both is to be considered, and
weighed. The *Fourth* means are
Com-

Commenters and Fathers, who have handled the places controverted, which the Parson by no means refuseth. As he doth not so study others, as to neglect the grace of God in himself, and what the Holy Spirit teacheth him ; so doth he assure himself, that God in all ages hath had his Servants, to whom he hath revealed his Truth, as well as to him ; and that as one Country doth not bear all things, that there may be a Commerce, so neither hath God opened, or will open all to one, that there may be a traffick in knowledge between the servants of God, for the planting both of love, and humilitie. Wherefore he hath one Comment at least upon every Book of Scripture, and ploughing with this, and his own meditations, he enters into the secrets of God treasured in the holy Scripture.

Worship His Divinitie with a lively Pec-
uliar Charact' Vol. I. book
and, before the end of this, a
particular to shew a signed tractate
of the Church of England, and
the principles belonging to the Church of

**The Parsons Accesary Known-
ledges.** To shew a signed tractate
of the Church of England, and
the principles belonging to the Church of

THE Country Parson hath
read the Fathers also, and
the Schoolmen, and the later Wri-
ters, or a good proportion of all,
out of which he hath compiled a
Book, and Bodie of Divinitie,
which is the storehouse of his Ser-
mons, and which he preacheth all
his Life; but diversly clothed, ill-
lustrated, and enlarged. For though
the world is full of such compo-
sures, yet every mans own is fittest,
readiest, and most savoury to him.
Besides, this being to be done in his
younger and preparatory times, it
is an honest joy to have a book
upon his well spent hours. This
Bodie he made, by way of expounding
the Church Catechism, to
which

which all Divinitie may easily be reduced. For it being indifferent in it self to choose any Method, that is best to be chosen, of which there is likeliest to be most use. Now Catechizing being a work of singular, and admirable benefit to the Church of God, and a thing required under Canonical obedience, the expounding of our Catechism must needs be the most useful form. Yet hath the Parson, besides this laborious work, a lighter form of Catechizing, fitter for Country people; according as his audience is, so he useth one, or other; or sometimes both, if his audience be intermixed. He greatly esteemeth also of cases of conscience, wherein he is much versed. And indeed, herein is the greatest ability of a Parson to lead his People exactly in the ways of Truth, so that they neither decline to the right hand, nor to the left. Neither let any think this a slight thing. For every one hath not digested, when it is

is a sin to take something for money lent, or when not; when it is a fault to discover another's fault, or when not; when the affections of the soul in desiring and pursuing increase of means, or honour, be a sin of covetousness or ambition, and when not; when the appetites of the body in eating, drinking, sleep, and the pleasure that comes with sleep, be sins of gluttonie, drunkenness, flesh, lust, and when not, and so in many circumstances of actions. Now if a shepherd know not which grafts will bane, and which not, how is he fit to be a shepherd? Wherefore the Parson hath thoroughly canvassed all the particulars of humane actions, at least all those which he observeth are most incident to his Parish.

CHAP.

yeoman for guidance to take on his a
trust in a friend : now ready to meet
and with to

CHAP. VI.

the Parson Preying, which at
the time of his birth, and when he was born

THE Country Parson, when
he is to read divine services,
composeth himself to all possible
reverence ; lifting up his heart and
hands, and eyes, and using all other
gestures which may express a hearty,
and unfeigned devotion. This he
doth, *First*, as being truly touched
and amazed with the Majestic of
God, before whom he then presents
himself ; yet not as himself alone,
but as presenting with himself the
whole Congregation ; whose sins he
then bears, and brings with his
own, to the heavenly Altar to be
bathed, and washed in the sacred La-
ver of Christ's blood. *Secondly*, as
this is the true reason of his inward
fear, so he is content to express this
outwardly to the utmost of his pow-

er ;

cry that being first affected himself, he may affect also his people, knowing that no Sermon moves them so much to reverence, which they forget again, when they come to pray, as a devout behaviour in the very act of praying. Accordingly his voice is humble, his words treatable, — and slow, yet not so slow neither, as to let the ferventie of the suppliant hang and die between speaking, but with a grave liveliness, between fear and zeal, pausing yet pressing, he performs his duty. Besides his example, he having often instructed his people how to carry themselves in divine service, exacts of them all possible reverence, by no means enduring either talking, or sleeping, or gazing, or leaning, or half-kneeling, or any undutiful behaviour in them, but causing them, when they sit, or stand, or kneel, to do all in a st freight, and steady posture, as attending to what is done in the Church, and every man, man and child, answering a loud

loud both, Amen, and all other an-
swers, which are on the Clerks and
Peoples part to answer; which an-
swers also are to be done not in a
hurting, or flubbering fashion, ga-
ping, or scratching the head, or
spitting ever in the midst of their
answer, but gently and prudently
thinking what they say, so that
while they answer, ~~as it was in the~~
beginning, &c. they meditate in
they speak, that God hath ever had
his people, that have glorified him
as well as now, and that he shall
have so for ever. And also like in
other answers. This is that which
the Apostle calls a reasonable ser-
vice. Rom. 12. when we speak not
as Parrots, without reason, or offer
up such sacrifices as they did of old,
which was of beasts devoid of rea-
son; but when we use our reason,
and apply our powers to the ser-
vice of him, that gives them. If
there be any of the Gastric or No-
bilicie of the Parish, who sometimes
make

make it a piece of state not to come at the beginning of service with their poor neighbours, but at mid-prayers, both to their own loss, and of theirs also who gaze upon them when they come in, and neglect the present service of God, he by no means suffers it, but after divers gentle admonitions, if they persevere, he causes them to be presented: or if the poor Church-wardens be affrighted with their greatness, notwithstanding his instruction that they ought not to be so, but even to let the world sink, so they do their duty; he presents them himself, only protesting to them, that not any ill-will draws him to it, but the debt and obligation of his calling, **being to obey God rather than men.**

the Parson Preaching. **CHAP. VII.**

THE Country Parson preacheth constantly, the Pulpit is his joy, and his throne: if he at any time intermit, it is either for want of health, or against some Festival, that he may the better celebrate it, or for the variety of the hearers, that he may be heard at his return more attentively. When he intermits, he is ever very well supplied by some able man, who treads in his steps, and will not throw down what he hath built; whom also he intreats to press some point, that he himself hath often urged with no great success, that so in the mouth of two or three witnesses the truth may be more established. When he preacheth, he procures attention by all possible art, both

by

by earnestness of speech, it being natural to men to think, that where is much earnestness, there is somewhat worth hearing ; and by a diligent and busie cast of his ey on his auditors, with letting them know that he observes who marks, and who not ; and with particularizing of his speech now to the younger sort, then to the elder, now to the poor, and now to the rich. This is for you, and This is for you, for particulars ever touch, and awake more than generals. Herein also he serves himself of the judgments of God, as of those of ancient times, so especially of the late ones ; and those most, which are nearest to his Parish ; for people are very attentive at such discourses, and think it behoves them to be so, when God is so near them, and even over their heads. Sometimes he tells them stories, and sayings of others, according as his Text invites him ; for them also men heed, and

and remember better than exhortations ; which though earnest yet often die with the Sermon, especially with Countrey people ; which are thick, and heavy, and hard to raise to a point of Zeal, and fervency, and need a mountain of fire to kindle them ; but stories and saying they will remember. He often tells them, that Sermons are dangerous things, that none goes out of Church as he came in, but either better, or worse ; that none is careless before his Judge, and that the Word of God shall judge us. By these and other means the Parson procures attention ; but the character of his Sermon is Holiness ; he is not witty, or learned, or eloquent, but Holy. A Character, that *Hermogenes* never dream'd of, and therefore he could give no precept thereof. But it is gained, *First*, by choosing Texts of Devotion, not Controversie, moving and ravishing Texts, whereof the Scriptures

tures are full. *Secondly*, by dipping, and seasoning all our words and sentences in our hearts, before they come into our mouths, truly affecting, and cordially expressing all that we say; so that the auditors may plainly perceive that every word is heart-deep. *Thirdly*, by turning often, and making many Apostrophe's to God, as, Oh Lord bless my people, and teach them this point; or, Oh my Master, on whose errand I come, let me hold my peace, and do thou speak thy self; for thou art Love, and when thou teachest, all are Scholars. Some such irradiations scatteringly in the Sermon, carry great holiness in them. The Prophets are admirable in this. So Isa. 64. *Oh that thou wouldest rent the Heavens, that thou wouldest come down, &c.* And Jer. c. 10. after he had complained of the desolation of Israel, turns to God suddenly, *Oh Lord! I know that the way of man is not in himself, &c.* *Fourthly*, by

by frequent wishes of the people good, and joying libertin, though he himself were with St. Paul yet sacrificed upon the service of their faith. For there is no greater sign of holiness, than the procuring and rejoicing in another's good. And herein St. Paul excelled in all his Epistles. How did he put the *Romans* in all his prayens? *Rom. 1.9.* And ceased not to give thanks for the *Ephesians*, *Eph. 1.16.* And for the *Corinthians*, chap. 1.4. And for the *Philippians* made request with joy, chap. 1.4. And is in contentions for them whether to live or die, be with them, or Christ, vers 23 which, setting aside his care of his flock, were a madness to doubt of. What an admirable Epistle is the second to the *Corinthians*? how full of affections? he joys, and he is sorry, he grieves, and he glories, never was there such a care of a flock expressed, save in the great Shepherd of the fold, who first shed tears over

over Jerusalem, and afterwards blood. Therefore this care may be learn'd there, and then woven into Sermons, which will make them appear exceeding reverend, and holy. Lastly, by an often urging of the presence, and majestic of God, by these, or such like speeches. Oh let us take heed what we do! God sees us, he sees whether I speak as I ought, or you hear as you ought, he sees hearts, as we see faces: he is among us; for if we be here, he must be here, since we are here by him, and without him could not be here. Then turning the discourse to his Majestie, And he is a great God, and terrible, as great in mercie, so great in judgment. There are but two devouring elements, fire, and water, he hath both in him; *His voice is as the sound of many waters,* Revelations 1. And *He himself is a consuming fire,* Hebrews 12. Such discourses shew very Holy. The Parsons *Method*

in handling of a Text, consists of two parts; *First*, a plain and evident declaration of the meaning of the Text; and *secondly*, some choice Observations drawn out of the whole Text, as it lies entire, and unbroken in the Scripture it self. This he thinks natural, and sweet, and grave. Whereas the other way of crumbling a Text into small parts, as, the Person speaking, or spoken to, the subject, and object, and the like, hath neither in it sweet-ness, nor gravitie, nor varietie, since the words apart are not Scripture, but a *Dictionary*, and may be considered alike in all the Scripture. The Parson exceeds not an hour in preaching, because all ages have thought that a competencie, and he that profits not in that time, will les afterwards, the same affection which made him not profit before, making him then weary, and so he grows from not relishing, to loathing.

CHAP. VIII.

The Parson on Sundays.

THE Countrey Parson, as soon as he awakes on Sunday morning, presently falls to work, and seems to himself so as a Market-man is, when the Market-day comes, or a shop-keeper, when customers use to come in. His thoughts are full of making the best of the day, and contriving it to his best gains. To this end, besides his ordinary prayers, he makes a peculiar one for a blessing on the exercises of the day, That nothing befall him unworthy of that Majestie before which he is to present himself, but that all may be done with reverence to his glorie, and with edification to his flock, humbly beseeching his Master, that how or when-ever he

punish him, it be not in his Ministerie : then he turns to request for his people, that the Lord would be pleased to sanctifie them all, that they may come with holy hearts, and awful mindes into the Congregation, and that the good God would pardon all those, who come with less prepared hearts, than they ought. This done, he sets himself to the Consideration of the duties of the day, and if there be any extraordinary addition to the customary exercises, either from the time of the year, or from the State, or from God by a child born, or dead, or any other accident, he contrives how and in what manner to induce it to the best advantage. Afterwards when the hour calls, with his familie attending him, he goes to Church, at his first entrance ~~hum~~
blly adoring and worshipping the in-
visib'e majestie and presence of Al-
mighty God, and blessing the peo-
ple,

ple, either openly, or to himself. Then having read Divine Service twice, fully, and preached in the morning, and catechized in the afternoon, he thinks he hath in some measure, according to poor and frail man, discharged the publick duties of the Congregation. The rest of the day he spends either in reconciling neighbours that are at variance, or in visiting the sick, or in exhortations to some of his flock by themselves, whom his Sermons cannot, or do not reach. And every one is more awaked, when we come, and say; *Thou art the man.* This way he finds exceeding useful, and winning; and these exhortations he calls his privy purse, even as Princes have theirs, besides their publick disbursements. At night he thinks it a very fit time; both suitable to the joy of the day, and without hindrance to publick duties, either to entertain some of

his neighbours, or to be entertained of them, where he takes occasion to discourse of such things as are both profitable, and pleasant, and to raise up their mindes to apprehend Gods good blessing to our Church, and State; that order is kept in the one, and peace in the other, without disturbance, or interruption of publick divine offices. As he opened the day with prayer, so he closeth it, humbly beseeching the Almighty to pardon and accept our poor services, and to improve them, that we may grow therein, and that our feet may be like Hindes feet, ever climbing up higher and higher unto him.

CHAP. IX.

The Parson's State of Life.

THE Countrey Parson considering that virginitie is an higher state than Matrimonie, and that the Ministrie requires the best and highest things, is rather unmarried, than married. But yet as the temper of his body may be, or as the temper of his Parish may be, where he may have occasion to converse with women, and that among suspicious men, *and other like circumstances considered*, he is rather married, than unmarried. Let him communicate the thing often by prayer unto God, and as his grace shall direct him, so let him proceed. If he be unmarried, and keep house, he hath not a woman in his house, but finds opportunities of having his

C 4. meat.

meat dress'd and other services done by men-servants at home, and his linnen washed abroad. If he be unmarried, and sojourn, he never talks with any woman alone, but in the audience of others, and that seldom, and then also in a serious manner, never jestingly, or sportfully. He is very circumspect in all companies, both of his behaviour, speech, and very looks, knowing himself to be both suspected, and envied. If he stand steadfast in his heart, having no necessarie, but hath power over his own will, and hath so decreed in his heart, that he will keep himself a Virgin, he spends his days in fasting, and prayer, and blesseth God for the gift of continencie, knowing that it can no way be preserved, but only by those means, by which at first it was obtained. He therefore thinks it not enough for him to observe the fasting days of the Church, and the daily prayers enjoyned

ed him by Authoritie, which he observes out of humble conformitie, and obedience ; but adds to them out of choice and devotion, some other days for fasting, and hours for prayers; and by these he keeps his body tame, serviceable, and healthful ; and his soul fervent, active, young, and lusty as an eagle. He often readeth the Lives of the Primitive Monks, Hermits, and Virgins, and wondreth not so much at their patient suffering, and cheerful dying under persecuting Emperours, (though that indeed be very admirable) as at their daily temperance, abstinence, watchings, and constant prayers, and mortifications (in the times of peace and prosperitie. To put on the profound humilitie, & the exact temperance of our Lord Jesus, with other exemplary vertues of that sort, & to keep them on in the sun shinc, & noon of prosperitie, he findeth to be as necessary, & as difficult at least, as to be clothed with perfect patience, and Christian fortitude in the cold mid-

night storms of persecution and ad-
versarie. He keepeth his watch
and ward, night and day against the
proper and peculiar temptations of
his state of Life, which are princi-
pally These Two, Spiritual pride,
and Impuritie of heare : against
these ghostlie enemies he girdeth up
his loynes, keeps the imagination
from roving, putteth on the whole ar-
mour of God, and by the vertue of
the shield of faith, he is not afraid
of the pestilence that walketh in
darknes, [carnal impuritie] nor of
the sickness that destroyeth at noon-
day, [Ghostlie pride and self-con-
ceit.] Other temptations he hath,
which like mortal enemies, may
sometimes disquiet him likewise ;
for the human soul being bounded,
and kept in, in her sensitive facul-
tie, will run out more or less in her
intellectual. Original concupis-
cence is such an active thing, by
reason of continual inward, and out-
ward temptations, that it is ever

attempting, or doing one mischief or other. Ambition, or untimely desire of promotion to an higher state, or place, under colour of accommodation, or necessary provision, is a common temptation, to men of any eminence, especially being single men. Curiosity in prying into high speculative and unprofitable questions, is another great stumbling-block to the holiness of Scholars. These and many other spiritual wickednesses in high places doth the Parson fear, or experiment, or both; and that much more being single, than if he were married; for then commonly the stream of temptations is turned another way, into Covetousness, Love of pleasure, or ease, or the like. If the Parson be unmarried, and means to continue so, he doth at least, as much as hath been said. If he be married, the choice of his wife was made rather by his ear, than by his eye; his judgment, not his
af-

affection found out a fit wife for him, whose humble, and liberal disposition he preferred before beauty, riches, or honour. He knew that (the good instrument of God to bring women to heaven) a wise and loving husband, could out of humilitie, produce any special grace of faith, patience, meekness, love, obedience, &c. and out of liberalitie, make her fruitful in all good works. As he is just in all things, so is he to his wife also, counting nothing so much his own, as that he may be unjust unto it. Therefore he gives her respect both afore her servants, and others, and half at least of the government of the house, reserving so much of the affairs, as serve for a diversion for him; yet never so giving over the reins, but that he sometimes looks how things go, demanding an account, but not by the way of an account. And this must be done the oftner, or the seldomer, according as he is satisfied of his Wife's discretion.

CHAP.

higher audience must be to himself
a publick shame.

CHAP. X.

The Parson in his House.

THE Parson is very exact in the governing of his House; making it a Copie and model for his Parish. He knows the temper, and pulse of every person in his house, and accordingly either meets with their vices, or advanceth their virtues. His wife is either religious, or night and day he is winning her to it. Instead of the qualities of the world, he requires only *three* of her; *First*, a training up of her children and maids in the fear of God, with prayers, and catechizing, and all religious duties. *Secondly*, a curing and healing of all wounds and sores with her own hands; which skill either she brought with her, or he takes care she shall learn.

learn it of some religious neighbour. *Thirdly*, a providing for her familie in such sort, as that neither they want a competent sustentation, nor her husband be brought in debt. His children he first makes Christians, and then Common-wealths men; the one he owes to his heavenly Country, the other to his earthly, having no title to either, except he do good to both. Therefore having steeled them with all Piety, not only of words, in praying, and reading; but in actions, in visiting other sick children, and tending their wounds, and fending his charitie by them to the poor, and sometimes giving them a little monie to do it of themselves, that they get a delight in it, and enter favour with God, who weighs even childrens actions, *1 King. 14. 12, 13.* He afterwards turns his care to fit all their dispositions with some calling,

not

not sparing the eldest; but giving him the prerogative of his Fathers profession, which happily for his other children he is not able to do: Yet in binding them Apprentices (in case he think fit to do so) he takes care not to put them into vain trades, unbefiting the reverence of their Fathers calling, such as are Taverns for men, and Lace-making for women; because those trades, for the most part, serve but the vices and vanities of the world, which he is to deny, and not augment. However, he resolves with himself never to omit any present good deed of charity, in consideration of providing a stock for his children; but assures himself, that monie thus lent to God, is placed surer for his childrens advantage, then if it were given to the Chamber of *London*. Good deeds, and good breeding, are his two great stocks for his children, if God give any thing

thing above those, and not spent in them; he blesseth God, and lays it out as he sees cause. His servants are all religious, and were it not his duty to have them so, it were his profit; for none are so well served, as by religious servants, both because they do best, and because what they do, is blessed, and prospers. After religion, he teaches them, that *Three things make a compleat servant, Truth, Diligence, and Neatness, or Cleanliness.* Those that can read, are allowed times for it, and those that cannot, are taught; for all in his house are either teachers or learners, or both, so that his familie is a School of Religion, and they all account, that to teach the ignorant is the greatest alms. Even the walls are not idle, but something is written, or painted there, which may excite the reader to a thought of pietie; especially the 101. *Psalm*, which is expressed in

in a fair table, as being the *Rule of a Familiē*. And when they go abroad, his wife among her neighbours is the beginning of good discourses, his children among children, his servants among other servants; so that as in the house of those that are skill'd in Musick, all are Musicians; so in the house of a Preacher, all are Preachers. He suffers not a lie or equivocation by any means in his house, but counts it the art, & secret of governing to preserve a directness, & open plainness in all things; so that all his house knows, that there is no help for a fault done but confession. He *himself*, or his *wife*, takes account of Sermons, and how every one profits, comparing this year with the last: and besides the common prayers of the Familiē, he straitly requires of all to pray by themselves before they sleep at night; and stir out in the morning, & knows what prayers they say; and till they have learned

learned them, makes them kneel by him ; esteeming that this private praying is a more voluntarie act in them, then when they are called to others prayers, and that, which when they leave the familie, they carry with them. He keeps his servants between love, and fear, according as he finds them ; but generally he distributes it thus, To his Children he shews more love then terror, to his servants more terror then love ; but an old good servant boards a child. The furniture of his house is very plain, but clean, whole, and sweet, as sweet as his garden can make ; for he hath no monie for such things, charitie being his only perfume, which deserves cost when he can spare it. His fare is plain, and common, but wholsom, what he hath, is little, but very good ; it consisteth most of mutton, beef, and veal, if he adds any thing for a great day, or

a stranger, his garden or orchard supplies it, or his barn, and backside: he goes no further for any entertainment, lest he go into the world, esteeming it absurd, that he should exceed, who teacheth others temperance. But those which his home produceth, he refuseth not, as coming cheap, and easie, and arising from the improvement of things, which otherwise would be lost. Wherein he admires and imitates the wonderful providence and thrift of the great house-holder of the world: for there being two things, which as they are, are unuseful to man, the one for smalness, as crums, and scattered corn, and the like; the other for the foulness, as wash, and durt, and things thereinto fallen; God hath provided Creatures for both; for the first, Poultry; for the second, Swine. These save man the labour, and doing that which either

ther he could not do, or was not fit for him to do, by taking both sorts of food into them, do as it were dress and prepare both for man in themselves, by growing themselves fit for his table. The Parson in his house observes fasting days, and particularly as Sunday is his day of joy, so Friday his day of Humiliation, which he celebrates not only with abstinence of diet, but also of company, recreation, and all outward contentments; and besides, with confession of sins, and all acts of Mortification. Now *Fasting days* consist in a triple obligation, First, of eating less than day, then on other days; Secondly, of eating no pleasing, or over-nourishing things, as the Israelites did eat four herbs: Thirdly, of eating no flesh, which is but the determination of the second rule by Anchoritic. so this particular. The two former obligations are

much

much more essential to a true fast, then the third and last; and fasting days were fully performed by keeping of the two former, had not Authoritie interposed: so that to eat little and that unpleasant is the natural rule of Fasting, although it be flesh. For since *Fasting*, in Scripture language, is an affliction of our souls, if a pecece of dry flesh at my table be more unpleasant to me, then some fish there, certainly to eat the flesh, and not the fish, is to keep the fasting day naturally. And it is observable, that the prohibiting of flesh came from hot Countreys, where both flesh alone, and much more with wine, is apt to nourish more then in cold regions, and where flesh may be much better spared, and with more safetie then elsewhere, where both the people and the drink being co'd and flegmatick, the eating of flesh is an antidote

dote to both. For it is certain, that a weak stomach being possessed with flesh, shall much better brook and bear a draught of beer, than if it had taken before either fish, or roots, or such things ; which will discover it self by spitting, and rheum, or flegm. To conclude, the Parson, if he be in full health, keeps the three obligations, eating fish, or roots, and that for quantitie little, for qualitie unpleasant. If his bodie be weak and obstructed, as most Students are, he cannot keep the last obligation, nor suffer others in his house that are so, to keep it ; but only the two former ; which also in diseases of exinanition (as consumptions) must be broken : For meat was made for man, not man for meat. To all this may be added, not for emboldening the unruly, but for the comfort of the weak, that not only sickness breaks these ob-
liga-

ligations of fasting, but sickliness also. For it is as unnatural to do any thing, that leads me to a sickness, to which I am inclined, as not to get out of that sickness, when I am in it, by any diet. One thing is evident, that an English Bodie, and a Students Bodie, are two great obstructed vessels, and there is nothing that is food, and not physic, which doth less obstruct, then flesh moderately taken, as being immoderately taken, it is exceeding obstructive. And obstructions are the cause of most diseases.

CHAP. XI.

The Parson's Courtesie.

THE Country Parson ow-
ing a debt of Charitie to
the poor, and of Courtesie to his
other Parishioners, be so distin-
guisheth, that he keeps his money
for the poor, and his table for
those that are above Alms. Not
but that the poor are welcome al-
so to his table, whom he some-
times purposely takes home with
him, setting them close by him,
and carving for them, both for
his own humilitie, and their com-
fort, who are much cheered with
such friendliness. But since both
is to be done, the better sort in-
vited, and meaner relieved, he
chooseth rather to give the poor
money, which they can better im-
ploy to their own advantage, and
sutably

suitably to their needs, then so much given in meat at dinner. Having then invited some of his Parish, he taketh his times to do the like to the rest; so that in the compass of the year, he hath them all with him, Because Countrey people are very observant of such things, and will not be perswaded, but being not invited, they are hated. Which perswasion the Parson by all means avoids, knowing that where there are such concents, there is no room for his do&rin to enter. Yet doth he oftenest invite those, whom he sees take best courses, that so both they may be encouraged to persevere, and others spurred to do well, that they may enjoy the like courtesie. For though he desire, that all should live well, and virtuously, not for any reward of his, but for virtues sake; yet that will not be so: and therefore as God, although we should love him only

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for his own ſake, yet out of his infinite pitie hath ſet forth heaven for a reward to draw men to Pietie, and is content, if at leaſt ſo, they will become good: So the Countrey Parſon, who is a diligent obſerver, and tracker of Gods ways, ſets up as many encouragemens to goodneſs as he can, both in honour, and profit, and fame; that he may, if not the beſt way, yet any way, make his Pariſh good.

C H A P. X I I.

The Parſon's Charitie.

THE Countrey Parſon is full of Charitie; it is his predominant element. For many and wonderful things are ſpoken of thee, thou great Virtue. To Charitie is given the covering of ſins, *1 Pet. 4. 8.* and the forgiuenefſe of ſins,

sins, *Matthew* 6. 14. *Luke* 7. 47. the fulfilling of the Law, *Romans* 13. 10. The life of faith, *James* 2. 26. The blessings of this life, *Proverbs* 22. 9. *Psalm* 41. 2. And the reward of the next, *Matthew* 25. 35. In brief, it is the Bodie of Religion, *John* 13. 35. And the top of Christian virtues, *1 Cor.* 13. Wherefore all his works relish of Charitie. When he riseth in the morning, he bethinketh himself what good deeds he can do that day, and presently doth them ; counting that day lost, wherein he hath not exercised his Charitie. He first considers his own Parish, and takes care, that there be not a begger, or idle person in his Parish, but that all be in a competent way of getting their living. This he effects either by bountie, or perswasion, or by authoritie, making use of that excellent statute, which binds all Parishes to maintain their own. If his

Parish be rich, he exacts this of them; if poor, and he able, he easeth them therein. But he gives no set Pension to any; for this in time will lose the name and effect of Charitie with the poor people, though not with God: for then they will reckon upon it, as on a debt; and if it be taken away, though justly, they will murmur, and repine as much, as he that is disseized of his own inheritance. But the Parson having a double aim, and making a hook of his Charitie, causeth them still to depend on him; and so by continual, and fresh bounties, unexpected to them, but resolved to himself, he wins them to praise God more, to live more religiously, and to take more pains in their vocation, as not knowing when they shall be relieved; which otherwise they would reckon upon, and turn to idleness. Besides this general provision, he hath other

other times of opening his hand ; as at great Festivals, and Communions ; not suffering any that day that he receives, to want a good meal suting to the joy of the occasion. But specially, at hard times, and dearths, he even parts his Living, and life among them, giving some Corn out-right, and selling other at under-rates ; and when his own stock serves not, working those that are able to the same charitie, still pressing it in the Pulpit, and out of the Pulpit, and never leaving them, till he obtain his desire. Yet in all his Charitie, he distinguisheth, giving them most, who live best, and take most pains, and are most charged : So is his charitie in effect a Sermon. After the consideration of his own Parish, he enlargeth himself, if he be able, to the neighbour-hood ; for that also is some kind of obligation ; so doth he also to those at his door, whom God

puts in his way, and makes his neighbours. But these he helps not without some testimonie, except the evidence of the miserie bring testimonie with it. For though these testimonies also may be falsified, yet considering that the Law allows these in case they be true, but allows by no means to give without testimonie, as he obeys Authoritie in the one, so that being once satisfied, he allows his Charitie some blindness in the other; especially, since of the two commands, we are more enjoyned to be charitable, then wise. But evident miseries have a natural privilege, and exemption from all law. When ever he gives any thing, and sees them labour in thanking of him, he exacts of them to let him alone, and say rather, God be praised, God be glorified; that so the thanks may go the right way, and thither only, where they are only due.

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So doth he also before giving make them say their Prayers first, or the Creed, and ten Commandments, and as he finds them perfect, rewards them the more. For other givings are lay, and secular, but this is to give like a Priest.

C H A P. X I I I.

The Parson's Church.

THE Courtney Parson hath a special care of his Church, that all things there be decent, and befitting his Name by which it is called. Therefore, First he takes order, that all things be in good repair, as walls plastered, windows glazed, floor paved, seats whole, firm, and uniform, especially that the Pulpit, and Desk, and Communion Table,

and Font be as they ought, for those great duties that are performed in them. *Secondly*, That the Church be swept, and kept clean without dust, or Cobwebs, and at great Festivals strawed, and stuck with boughs, and perfumed with incense. *Thirdly*, That there be fit, and proper Texts of Scripture every where painted, and that all the painting be grave, and reverend, not with light colours, or foolish anticks. *Fourthly*, That all the Books appointed by Authoritie, be there; and those not torn, or souled, but whole and clean, and well bound; and that there be a fitting, and sightly Communion Cloth of fine linnen, with an handsome, and seemly Carpet of good and costly Stuff, or Cloth, and all kept sweet and clean, in a strong and decent Chest, with a Chalice, and Cover, and a Stoop or Flagon; and a Basin for Alms and Offerings; besides which,

be

he hath a Poor-mans Box conveniently seated, to receive the Charities of well minded people, and to lay up treasure for the sick and needy. And all this he doth, not as out of necessitie, or as putting a holiness in the things, but as desiring to keep the middle way between superstition, and slovenliness, and as following the Apostles two great and admirable Rules in things of this nature: The first whereof is, *Let all things be done decently, and in order:* The second, *Let all things be done to edification, 1. Cor. 14.* For these Two Rules comprise and include the double object of our dutie, God, and our neighbour; the first being for the honour of God, the second for the benefit of our neighbour. So that they excellently score out the way, and fully, and exactly contain, even in external and indifferent things, what course is to be taken; & put them to great shame, who deny the Scripture to be perfect. D 5 CHAP.

CHAP. X IV.

The Parson in Circuit.

THE Country Parson upon the afternoons in the weekdays, takes occasion sometimes to visit in person, now one quarter of his Parish, now another. For there he shall find his flock most naturally as they are, wallowing in the midst of their affairs: whereas on Sunday it is ease for them to compose themselves to order, which they put on as their holyday cloathes, and come to Church in frame, but commonly the next day put off both. When he comes to any house, first he blesseth it, and then as he finds the persons of the house employed, so he forms his discourse. Those that he finds religiously employed, he both commends them much, and fur-
thers

chers them when he is gone, in their Employment; as if he finds them reading, he furnisheth them with good Books; if curing poor people, he supplies them with Receipts, and instructs them further in that skill, shewing them how acceptable such works are to God, and wishing them ever to do the Oures with their own hands, and not to put them over to servants. Those that he finds busie in the works of their calling, he commendeth them also: for it is a good and just thing for every one to do their own busines. But then he admonisheth them of two things; first, that they dive not too deep into worldly affairs, plunging themselves over head and ears into carking and caring; but that they so labour, as neither to labour *anxiously*, nor *distrustfully*, nor *profanely*. Then they labour *anxiously*, when they over-do it, to the loss of their quiet and health: then

then *distrustfully*, when they doubt Gods providence, thinking that their own labour is the cause of their thriving, as if it were in their own hands to thrive, or not to thrive. *Then they labour profanely*, when they set themselves to work like brute beasts, never raising their thoughts to God, nor sanctifying their labour with daily prayer; when on the Lords day they do unnecessary servile work, or in time of divine service on other holy days, excepts in the cases of extreme poverty, and in the seasons of Seed time, and Harvest. Secondly, he adviseth them so to labour for wealth, and maintenance, as that they make not that the end of their labour, but that they may have wherewithall to serve God the better, and do good deeds. After these discourses, if they be poor and needy, whom he thus finds labouring, he gives them somewhat, and opens not only his mouth, but his purse

to their relief, that so they go on more cheerfully in their vocation, and himself be ever the more welcome to them. Those that the Parson finds idle, or ill employed, he chides not at first, for that were neither civil, nor profitable ; but always in the close, before he departs from them : yet in this he distinguisheth ; for if he be a plain Countryman, he reproves him plainly ; for they are not sensible of sinfulness : if they be of higher quality, they commonly are quick, and sensible, and very tender of reproof : and therefore he lays his discourse so, that he comes to the point very leisurely, and often-times, as *Nathan* did, in the person of another, making them to reprove themselves. However, one way or other, he ever reproves them, that he may keep himself pure, and not be intangled in others sins. Neither in this doth he forbear, though there

there be company byt for as when the offence is particular, and agaist me, I am to follow our Saviour's rule, and to take my brother aside, and reprove him ; so when the offence is publick, and against God, I am then to follow the Apostles rule, *1 Timothy 5.20.* and to *rebuke openly* that which is done openly. Besides these occasional discourses, the Parson questions, what order is kept in the house, as about prayers morning and evening on their knees, reading of Scripture, catechizing, singing of Psalms at their work, and on Holy-days ; who can read, who not ; and sometimes, he hears the children read himself, and blesseth them, encouraging also the servants to learn to read, and offering to have them taught on Holy-days by his servants. If the Parson were ashamed of particularizing in these things, he were not fit to be a Parson : but he holds

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the Rule, that *Nothing is little in Gods service*; If it once have the honour of that Name, it grows great instantly. Wherefore, neither disdaileth he to enter into the poorest Cottage, though he even creep into it, and though it smell never so lothsomly. For both God is there also, and those for whom God died: and so much the rather doth he so, as his access to the poor is more comfortable, then to the rich; and in regard of himself, it is more humiliation. These are the Parsons general aims in his Circuit; but with these he mingles other discourses for conversation sake, and to make his higher purposes slip the more easily.

C H A P. X V.

The Parson Comforting.

THE Countrey Parson, when any of his Cure is sick, or afflicted with loss of friend, or estate, or any ways distressed, fails not to afford his best comforts, and rather goes to them, then sends for the afflicted, though they can, and otherwise ought to come to him. To this end he hath thoroughly digested all the points of consolation, as having continual use of them, such as are from Gods general providence extended even to Lillies; from his particular, to his Church; from his promises, from the examples of all Saints, that ever were; from Christ himself, perfecting our Redemption no other way, then by sorrow; from the Benefit of affliction, which

which softens, and works the stubborn heart of man; from the certaintie both of deliverance, and reward, if we faint not; from the miserable comparison of the moment of griefs here, with the weight of joys hereafter. Besides this, in his visiting the sick, or otherwise afflicted, he followeth the Churches counsel, namely, in persuading them to particular confession, labouring to make them understand the great good use of this ancient and pious Ordinance, and how necessary it is in some cases: he also urgeth them to do some pious charitable works, as a necessary evidence and fruit of their faith; at that time especially, to the participation of the Holy Sacrament; shewing them how comfortable, and sovereign a medicin it is to all sin-sick souls; what strength, and joy, and peace, it administers against all temptations, even in death it self. He plainly, and

and generally intimates all this to the disaffected, or sick person, that so the hunger and thirst after it, may come rather from themselves, than from his persuasion.

CHAP. XVI.

The Parson a Father.

THE Countrey Parson is not only a Father to his flock, but also professeth himself thoroughly of the opinion, carrying it about with him as fully, as if he had begot his whole Parish. And of this he makes great use. For by this means, when any sins, he hateth him not as an *Officer*, but pities him as a Father's and even in those wrongs which either in-
tything, or otherwise are done

to his own person, he considers the offender as a child, and forgives, so he may have any sign of amendment; so also when after many admonitions, any continues to be refractorie, yet he gives him not over, but is long before he proceed to disinheriting, or perhaps never goes so far; knowing, that some are called at the eleventh hour, and therefore he still expects, and waits, lest he should determin Gods hour of coming, which as he cannot, touching the last day, so neither touching the intermediate days of Conversion.

C H A P. XVII.

The Parson in Journey.

THE Countrey Parson, when a just occasion calleth him out of his Parish (which he diligently, and strictly weigheth, his Parish being all his joy , and thought) leaveth not his Ministerie behind him ; but *as himself wheresover he is.* Therefore those he meets on the way he blesseth audibly, and with those he overtakes or that overtake him, he begins good discourses, such as may edifie , interposing sometimes some short , and honest refreshments, which may make his other discourses more welcome , and less tedious. And when he comes to his Inn, he refuseth not to joyn, (that he may enlarge the Glorie of God) to the companie he is in, by a due

due blessing of God for their safe arrival, and saying grace at meat ; and going to bed, by giving the Host notice , that he will have prayers in the Hall, wishing him to inform his guests thereof, that ifany be willing to partake, they may resort thither. The like he doth in the morning, using pleasantly the outlandish proverb, that *Prayers and Provender never hinder journey.* When he comes to any other house, where *his kindred, or other relations give him any authoritie over the Familie*, if he be to stay for a time, he considers diligently the state thereof to God-ward, and that in two points: *First*, what disorders there are either in Apparel, or Diet, or too open a Buttery, or reading vain Books, or swearing, or breeding up children to no Calling but in idleness, or the like. *Secondly*, what means of Pietie, whether daily prayers be used, Grace, reading of Scriptures, and other good

good Books, how *Sundays*, *Her-
ly dayes*, and *fasting dayes* are
kept. And accordingly, as he
findes any defect in these, he
first consideres, with himself,
what kind of remedie fits the
temper of the house best, and
then he faithfully, and bold-
ly applyeth it; yet seasona-
bly, and discreetly, by taking
aside the Lord or Lady, or
Master and *Mistris* of the house,
and shewing them clearly, that
they respect them most, who
wish them best, and that nor
a desire to meddle with o-
thers affairs, but the earnest-
ness to do all the good he
can, moves him to say thus and
thus.

CHAP.

CHAP. XVIII.

The Parson in Sentinel.

THE Country Parson, where
ever he is, keeps Gods
watch; that is, there is nothing
spoken, or done in the Company
where he is, but comes under his
Test and censure: If it be well
spoken or done, he takes occasion
to commend, and enlarge it; if
ill, he presently lays hold of it,
lest the poyson steal into some
young and unwary spirits, and
possess them even before they
themselves heed it. But this he
doth discreetly, with mollifying,
and supplying words; This was
not so well said, as it might have
been forborn; We cannot allow
this: or else, if the thing will ad-
mit interpretation; Your mean-
ing is not thus, but thus; or, So
far.

far indeed what you say is true, and well said; but this will not stand. This is called *Keeping God's watch*, when the baits which the enemy lays in companie, are discovered and avoided: This is *To be on God's side*, and be true to his partie. Besides, if he perceive in companie any discourse tending to ill, either by the wickedness or quarrelsomness thereof, he either prevents it judiciously, or breaks it off seasonably by some diversion. Wherein a pleasantness of disposition is of great use, men being willing to sell the interest, and engagment of their discourses for no price sooner, then that of mirth; whither the nature of man, loving refreshment, gladly betakes it self, even to the loss of honour.

CHAP. XIX.

The Parson in Reference.

THE Countrey Parson is sincere and upright in all his relations. And *First*, he is just to his Countrey ; as when he is set at an armour, or horse, he borrows them not to serve the turn, nor provides flight, and unuseful, but such as are every way fitting to do his Countrey true and laudable service, when occasion requires. To do otherwise, is deceit ; and therefore not for him , who is hearty, and true in all his ways, as being the servant of him , in whom there was no guile. Likewise in any other Countrey-duty, he considers what is the end of any Command, and then he suits things faithfully according to that end. *Secondly*, he carries himself very

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respectively, as to all the Fathers of the Church, so especially to his Diocesan, honouring him both in word, and behaviour, and resorting unto him in any difficultie, either in his studies or in his Parish. He observes Visitations, and being there, makes due use of them, as of Clergie Councils, for the benefit of the Diocese. And therefore before he comes, having observed some defects in the Ministrie, he then either in Sermon, if he preach, or at some other time of the day, propounds among his Brethren what were fitting to be done. *Thirdly*, he keeps good Correspondence with all the neighbouring Pastors round about him, performing for them any Ministerial Office, which is not to the prejudice of his own Parish. Likewise he welcomes to his house any Minister, how poor or mean soever, with as joyful a countenance, as if he were to entertain some

some great Lord. *Fourthly*, he fulfils the dutie, and debt of neighbour-hood, to all the Parishes which are near him. For the Apostles rule, *Philip. 4.* being admirable, and large, that *we should do whatsoever things are honest, or just, or pure, or lovely, or of good report, if there be any virtue, or any praise*; And Neighbour-hood being ever reputed, even among the Heathen, as an obligation to do good, rather then to those that are further, where things are otherwise equal, therefore he satisfies this dutie also. Especially, if God have sent any calamitie either by fire, or famine, to any neighbouring Parish, then he expects no Brief; but taking his Parish together *the next Sunday, or Holy-day*, and exposing to them the uncertainty of human affairs, none knowing whose turn may be next, and then when he hath affrighted them with this, exposing the obli-

gation of Charitie, and neighbour-hood, he first gives liberally himself, and then incites them to give; making together a sum either to be sent, or, which were more comfor-table, all together choosing some fit day to carry it themselves, and cheer the Afflicted. So, if any neigh-bouring village, be overburdened with poor, and his own less char- ged, he finds some way of reliev-ing it, and reducing the Manna, and bread of Charitie to some e- qualitie, representing to his peo- ple, that the Blessing of God to them ought to make them the more charitable, and not the less, lest he cast their neighbours povertie on them a' so.

CHAP. XX.

The Parson in God's stead.

THE Countrey Parson is in Gods stead to his Parish, and dischargeth God what he can of his promises. Wherefore there is nothing done either well or ill, whereof he is not the rewarder, or punisher. If he chance to find any reading in anothers Bible, he provides him one of his own. If he find another giving a poor man a peny, he gives him a tester for it, if the giver be fit to receive it ; or if he be of a condition above such gifts, he sends him a good Book, or easeth him in his Tithes, telling him, when he hath forgotten it, this I do, because at such, and such a time you were charitable. This is in some sort, *A discharging of God's as-*

concerning this life, who hath promised, that Godliness shall be gainful: but in the other, God is his own immediate pay-master, rewarding all good deeds to their full proportion. "The Parson's "punishing of sin and vice, is rather by withdrawing his bountie "and courtesie from the parties "offending, or by private, or "publick reproof, as the case requires, than by causing them to "be presented, or otherwise complained of. And yet as the malice of the person, or hainousness of the crime may be, he is careful to see condign punishment inflicted, and with truly godly zeal, without hatred to the person, hungreth and thirsteth after righteous punishment of unrighteousness. Thus both in rewarding virtue, and in punishing vice, the Parson endeavoureth to be in God's stead, knowing that Country people "are

than drawn, or led by sense,
more than by faith, by present
rewards, or punishments, more
than by future. Or else as
judged by a good man.

CHAP. XXI.

The Parson Catechizing.

THE Country Parson va-
rites Catechizing highly :
For, there being *Three points of his
Duties*, *The one*, to infuse a com-
petent knowledge of salvation in-
to every one of his flock ; *The
other*, to multiply, and build up
this knowledge to a spiritual Tem-
ple ; *The third*, to inflame this
knowledge, to press, and drive
it to practice, turning it to refor-
mation of life, by pithy and lively
exhortations ; Catechizing is the
first point, and but by Catechi-
zing, the other cannot be attain-

ed. Besides, whereas in Sermons there is a kind of state, in Catechizing there is an humblenesse very suitable to Christian regeneration; which exceedingly delights him as by way of exercise upon himself, and by way of preaching to himself, for the advancing of his own mortification; For in preaching to others, he forgets not himself, but is first a Sermon to himself, and then to others; growing with the growth of his Parish. He useth, and preferreth the ordinary Church-Catechism, partly for obedience to Authority, partly for Uniformitie sake, that the same common truths may be every-where professed, especially since many remove from Parish to Parish, who like Christian Souldiers are to give the word, and to satisfie the Congregation by their Catholick answers. He exacts of all the Doctrin of the Catechism; of the younger sort, the

very

very words ; of the elder , the substance. Those he Catechizeth publickly , these privately , giving age honour, according to the Apostles rule, 1 Tim.5. 1. He requires all to be present at Catechizing ; *First*, for the Authoritie of the work ; *Secondly*, that Parents , and Masters , as they hear the answers prove, may when they come home, either commend or reprove, either reward or punish. *Thirdly*, that those of the elder sort, who are not well grounded, may then by an honourable way take an occasion to be better instructed. *Fourthly*, that those who are well grown in the knowledge of Religion , may examin their grounds, renew their vows, and by occasion of both, enlarge their meditations. When once all have learned the words of the Catechism, he thinks it the most useful way that a Pastor can take, to go over the same, but in otherwords: for many say the

Catechism by rote, as Parrots, without ever piercing into the sense of it. In this course the order of the Catechism would be kept, but the rest varied; as thus; in the Creed: *How came this world so to be as it is? Was it made, or came it by chance? Who made it? Did you see God make it?* Then are there some things to be believed that are not seen? Is this the nature of belief? Is not Christianity full of such things, as are not to be seen, but believed? You said, *God made the World; Who is God?* And so forward, requiring Answers to all these, and helping and cherishing the Answerer, by making the Question very plain with comparisons, and make much even of one word of truth contained in the Answer given by him. This order being used to one, would be a little varied to another. And this is an admirable way of teaching, wherein the Catechized will at length find delight,

delight, and by which the Catechizer, if he once get the skill of it, will draw out of ignorant and silly souls, even the dark and deep points of Religion. *Socrates* did thus in Philosophie, who held that the seeds of all truths lay in every body, and accordingly by questions well ordered he found Philosophie in silly Trades-men. That position will not hold in Christianity, because it contains things above nature; but after that the Catechism is once learn'd, that which nature is towards Philosophie, the Catechism is towards Divinitie. To this purpose, some Dialogues in *Plato* were worth the reading, where the singular dexterity of *Socrates* in this kind may be observed, and imitated. Yet the skill consists but in these three points: First, an aim and mark of the whole discourse, whither to drive the Answerer, which the Questionist must have in his mind before

before any question be propounded, upon which and to which the questions are to be chained. *Secondly*, a most plain and easie framing the question, even containing, *in virtue*, the answer also, especially to the more ignorant. *Thirdly*, When the *answerer* sticks, an illustrating the thing by something else, which he knows, making what he knows to serve him in that which he knows not : As, when the Parson once demanded after other questions about mans miserie ; *since man is so miserable, what is to be done?* And the *answerer* could not tell ; He asked him again, *what he would do, if he were in a ditch?* This familiar illustration made the answer so plain, that he was even ashamed of his ignorance ; for he could not but say, he would hast out of it as fast as he could. Then he proceeded to ask, *whether he could get out of the ditch alone, or whether he*

be needed a helper, and who was that helper. This is the skill, and doubtless the Holy Scripture intends thus much, when it descends to the naming of a plough, a hatchet, a bushel, leaven, boys piping and dancing ; shewing that things of ordinary use are not only to serve in the way of drudgery, but to be washed, and cleansed, and serve for lights even of Heavenly Truths. This is the Practice which the Parson so much commends to all his fellow-labourers ; the secret of whose good consists in this, that at Sermons and Prayers, men may sleep, or wander ; but when one is asked a question, he must discover what he is. *This practice exceeds even Sermons in teaching :* But there being two things in Sermons, the one *Informing*, the other *Inflaming* ; as Sermons come short of questions in the one, so they far exceed them in the other. For questions

questions cannot inflame or rai-
se, that must be done by a
set, and laboured, and continu-
ed Speech.

CHAP. XXII.

The Parson in Sacraments.

THE Country Parson be-
longing to administer the Sa-
craments, is at a stand with him-
self, how or what behaviour to as-
sume for so Holy things. Especially at Communion-times, he is in
a great confusion, as being not
only to receive God, but to break
and administer him. Neither finds
he any issue in this, but to throw
himself down at the throne of
Grace, saying, *Lord, thou knowest
what thou didst, when thou appoint-
ed'st it to be done thus; therefore do
thou fulfil what thou didst appoint;*
for

for they are not only the feast, but the way to it. At Baptism, being himself in white, he requires the presence of all, and Baptizeth not willingly, but on Sundays, or great days. He admits no vain or idle names, but such as are usual and accustomed. He sayes that prayer with great devotion, where God is thanked for calling us to the knowledge of his grace, Baptism being a blessing, that the world hath not the like. He willingly and cheerfully crosseth the child, and thinketh the Ceremony not only innocent, but reverend. He instructeth the Godfathers, and Godmothers, that it is no complimentary or light thing to sustain that place, but a great honour, and no less burden, as being done both in the presence of God, and his Saints, and by way of undertaking for a Christian soul. He adviseth all to call to mind their Baptism often; for if wise men have

have thought it the best way of preserving a State to reduce it to its principles by which it grew great ; certainly it is the safest course for Christians also to meditate on their Baptism often (being the first step into their great and glorious calling) and upon what terms, and with what vows they were Baptized. At the times of the Holy Communion, he *First* takes order with the Church-Wardens, that the elements be of the best, not cheap, or coarse, much less ill-tasted, or unwholesome. *Secondly*, he considers and looks into the ignorance, or carelessness of his flock, and accordingly applies himself with Catechizing, and lively exhortations, not on the Sunday of the Communion only (for then it is too late) but the Sunday, or Sundays before the Communion, or on the Eves of all those dayes. If there be any, who having not yet received, are to

to enter into this great Work, he takes the more pains with them, that he may lay the foundation of future Blessings. The time of every ones first receiving is not so much by years, as by understanding : particularly the Rule may be this : *When any one can distinguish the Sacramental from common bread, knowing the Institution, and the difference, he ought to receive, of what age soever.* Children and youth are usually deferred too long, under pretence of devotion to the Sacrament, but it is for want of Instruction ; their understandings being ripe enough for ill things, and why not then for better ? But Parents and Masters shou'd make haste in this, as to a great purchase for their children, and servants ; which while they defer, both sides suffer : the one, in wanting many excitements of grace ; the other

other in being worse served and obeyed. The saying of the Catechism is necessary, but not enough; because to answer in form may still admit ignorance: but the Questions must be propounded loosely and wildly, and then the Answerer will discover what he is. *Thirdly*, For the manner of receiving, as the Parson useth all reverence himself, so he administers to none but to the reverent. The Feast indeed requires sitting, because it is a Feast; but man's unpreparedness asks kneeling. He that comes to the Sacrament hath the confidence of a Guest; and he that kneels, confesseth himself an unworthy one, and therefore differs from other Feasters: but he that sits, or lies, puts up to an Apostle: Contentiousness in a feast of Charitie is more scandal than any posture. *Fourthly*, Touching the frequencie of the Communion, the Parson celebrates

brates it, if not duly once a moneth, yet at least five or six times in the year; as, at Easter, Christmas, Whitsuntide, before and after Harvest, and the beginning of Lent. And this he doth, not only for the benefit of the work, but also for the discharge of the Church-Wardens, who being to present all that receive not thrice a year; if there be but three Communions, neither can all the people so order their affairs as to receive just at those times, nor the Church-Wardens so well take notice, who receive thrice, and who not.

C H A P. XXIII.

The Parson's Compleatness.

THE Countrey Parson desires to be All to his Parish; and not only a Pastor, but a Lawyer also, and a Physician. Therefore he endures not that any of his flock should go to Law; but in any Controversie, that they should resort to him as their Judge. To this end, he hath gotten to himself some insight in things ordinarily incident and controverted, by experience, and by reading some initiatory Treatises in the Law, with *Dalton's Justice of Peace*, and the Abridgments of the Statutes, as also by discourse with men of that profession, whom he hath ever some cases to ask, when he meets with them; holding that rule, that to put men to discourse

of

of that, wherein they are most eminent, is the most gainful way of Conversation. Yet when ever any controversie is brought to him, he never decides it alone, but sends for three or four of the ablest of the Parish to hear the cause with him, whom he makes to deliver their opinion first; out of which he gathers, in case he be ignorant himself, what to hold; and so the thing passeth with more authoritie and less envie; In judging, he follows that, which is altogether right; so that if the poorest man of the Parish detain but a pin unjustly from the richest, he absolutely restores it as a Judge; but when he hath so done, then he assumes the Parson, and exhorts to Charitie. Nevertheless there may happen sometimes some cases, wherein he chooseth to permit his Parishioners rather to make use of the Law, than himself: As in cases of an obscure and dark nature,

nature, not easily determinable by Lawyers themselves ; or in cases of high consequence, as establishing of inheritances : or Lastly, when the persons in difference are of a contentious disposition, and cannot be gained, but that they still fall from all compromises that have been made. *But then he shews them how to go to Law, even as Brethren, and not as enemies, neither avoiding therefore one another's company, much less defaming one another.* Now as the Parson is in Law, so is he in fickness also : if there be any of his flock sick, he is their Physitian, or at least his Wife, of whom instead of the qualities of the world, he asks no other, but to have the skill of healing a wound, or helping the sick. But if neither himself nor his Wife have the skill, and his means serve, he keeps some young practitioner in his house for the benefit of his Parish, whom yet he ever

ever exhorts not to exceed his bounds, but in ticklish cases to call in help. If all fail, then he keeps good correspondence with some neighbour Physitian, and entertains him for the Cure of his Parish. Yet it is easie for any Scholar to attain to such a measure of Physick, as may be of much use to him both for himself, and others. This is done by seeing one Anatomy, reading one Book of Physick, having one Herbal by him. And let *Fernelius* be the Physick Author, for he writes briefly, nearly, and judiciously; especially let his method of Physick be diligently perused, as being the practical part, and of most use. Now both the reading of him, and the knowing of herbs may be done at such times, as they may be a help and a recreation to more divine studies, Nature serving Grace both in comfort of diversion, and the benefit of application,

cation, when need requires ; as also by way of illustration, even as our Saviour made plants and seeds to teach the people : for he was the true housholder, who bringeth out of his treasure things new and old ; the old things of Philosophie, and the new of Grace ; and maketh the one serve the other. And I conceive, our Saviour did this for *Three Reasons* : *First*, that by familiar things he might make his Doctrin slip the more easily into the hearts even of the meanest. *Secondly*, that labouring people (whom he chiefly considered) might have every where monuments of his Doctrin, rememb'reng in Gardens, his Mustard-seed, and Lillies ; in the Field, his Seed-Corn, and Tares ; and so not be drowned altogether in the works of their vocation, but sometimes lift up their minds to better things, even in the midst of their pains. *Thirdly*, that he might set

set a Copie for Parsons. In the knowledge of simples, wherein the manifold wisdom of God is wonderfully to be seen, one thing would be carefully observed; which is, to know what herbs may be used instead of drugs of the same nature, & to make the garden the shop: For home-bred medicines are both more easie for the Parsons purse, & more familiar for all mens bodies. So, where the Apothecarie useth either for loosing, Rubarb; or for binding, Bolearinena, the Parson useth Damask or white Roses for the one, and Plantain, Shepherds-purse, Knot-grass, for the other, and that with better success. As for splices, he doth not only prefer home-bred things before them, but condemns them for vanities, and so shuts them out of his Familie, esteeming that there is no Spice comparable, for Herbs, to Rosemary, Tyme, Savoury, Mints; and for Seeds, to Fennel, and Carroway-seeds.

feeds. Accordingly for Salves, his Wife seeks not the Citie, but prefers her Garden and Fields, before all Out-landish Gums. And surely Hyssop, Valerian, Mercury, Aders-tongue, Yerrow, Melilot, and St. John's-wort made into a Salve: And Elder, Camomil, Mallows, Comphrey and Smallage made into a Poultis, have done great and rare Cures. In curing of any, the Parson and his Familiie use to premise prayers, for this is to cure like a Parson, and this raiseth the action from the Shop, to the Church. But though the Parson sets forward all Charitable deeds, yet he looks not in this point of curing beyond his own Parish, except the person be so poor, that he is not able to reward the Physician: for as he is charitable, so he is just also. Now it is a justice and debt to the Commonwealth he lives in, not to incroach on others Professions, but to live on his own. And justice is the ground of Charity.

CHAP.

CHAP. XXIV.

The Parson's Arguing.

THE Countrey Parson, if there be any of his Parish that hold strange Doctrines, useth all possible diligence to reduce them to the *Common Faith*. The *First* means he useth is Prayer, beseeching the Father of lights to open their eyes, and to give him power so to fit his discourse to them, that it may effectually pierce their hearts, and convert them. The *second* means is a very loving, and sweet usage of them, both in going to, and sending for them often, and in finding out courtesies to place on them ; as in their Tithes, or otherwise. The *third* means is the Observation, what is the main Foundation, and Pillar of their cause, whereon they rely ;

as if he be a Papist, the Church is the hinge he turns on; if a Schismatick, scandal. Wherefore the Parson hath diligently examined these two with himself, as, "What
"the Church is; How it began;
"How it proceeded; whether it be
"a rule to it self; whether it hath
"a rule; whether having a rule,
"it ought not to be guided by it;
"whether any rule in the world be
"obscure; and how then should she
"best be so; at least in fundamental
"things; the obscuritie in some
"points being the exercise of the
"Church, the light in the foundati-
"ons, being the guide; The Church
"needing both an evidence, and
"an exercise. So for Scandal:
"What scandal is, when given or
"taken; whether there being two
"precepts, one of obeying Au-
"thoritie, the other of not giving
"scandal, that ought not to be
"preferred, especially since in
"disobeying there is scandal also;
" whe-

"whether things once indifferent,
"being made by the precept of
"Authoritie more than indiffe-
"rent, it be in our power to omit
"or refuse them. These and the
like points, he hath accurately di-
gested, having ever, besides, two
great helps and powerful perswa-
ders on his side; the one, a strict re-
ligious life; the other, an humble
and ingenuous search of truth, be-
ing unmoved in arguing, and void
of all contentiousness: which are
two great lights able to dazzle the
eyes of the mis-led, while they con-
sider, that God cannot be wanting
to them in Doctrin, to whom he is
so gracious in Life.

C H A P. X X V.

The Parson Puniting.

W

hensoever the Countrey Parson proceeds so far as to call in Authoritie, and to do such things of legal opposition, either in the presenting or punishing of any, as the vulgar ever construes for signs of ill will; he forbears not in any wise to use the delinquent as before, in his behaviour and carriage towards him, nor avoiding his companie, or doing any thing of aversness, save in the very act of punishment; neither doth he esteem him for an enemie, but as a brother still, except some small and temporary estranging may corroborate the punishment to a better subduing and humbling of the delinquent; which if it happily take effect,

he

he then comes on the faster, and makes so much the more of him, as before he alienated himself; doubling his regards, and shewing by all means, that the delinquents return is to his advantage.

CHAP. XXVI.

The Parson's Eye.

THE Country Parson at spare times from action, standing on a Hill, and considering his Flock, discovers two sorts of vices, and two sorts of vicious persons. There are some vices, whose natures are always clear, and evident, as Adultery, Murder, Hatred, Lying, &c. There are other vices, whose natures, at least in the beginning, are dark and obscure: as Covetousness, and Gluttonie. So likewise there

are some persons, who abstain not even from known sins ; there are others, who when they know a sin evidently, they commit it not. It is true indeed , they are long a knowing it, being partial to themselves, and witty to others who shall reprove them from it. A man may be both Covetous, and Intemperate, and yet hear Sermons against both, and himself condemn both in good earnest : and the reason hereof is, because the natures of these vices being not evidently discussed, or known commonly, the beginnings of them are not easily observable : and the beginnings of them are not observed, because of the sudden passing from that which was just now lawful , to that which is presently un'lawful, even in one continued action. So a man dining, eats at first lawfully ; but proceeding on, comes to do unlawfully, even before he is aware ; not knowing the bounds of

of the action, nor when his eating begins to be unlawful. So a man storing up money for his necessary provisions, both in present for his familie, and in future for his children, hardly perceives when his storing becomes unlawful: yet is there a period for his storing, and a point, or center, when his storing, which was even now good, passeth from good to bad. Wherefore the Parson being true to his business, hath exactly sifted the definitions of all virtues, and vices; especially canvassing those, whose natures are most stealing, and beginnings uncertain. Particularly, concerning these *two vices*, not because they are all that are of this dark, and creeping disposition, but for example sake, and because they are most common, he thus thinks: First, for Covetousness, he layes this ground: Whosoever when a just

occasion calls, either spends not at all, or not in some proportion to Gods blessing upon him, is covetous. The reason of the ground is manifest, because wealth is given to that end, to supply our occasions. Now, if I do not give every thing its end, I abuse the creature, I am false to my reason which should guide me, I offend the supreme Judge, in perverting that order which he hath set both to things, and to reason. The application of the ground would be infinite; but in brief, a poor man is an occasion, my Country is an occasion, my friend is an occasion, my Table is an occasion, my apparel is an occasion: if in all these, and those more which concern me, I either do nothing, or pinch, and scrape, and squeez blood, undecently to the station wherein God hath placed me, I am covetous. More particularly, and to give one instance for all, if God hath

hath given the servants, and I either provide too little for them, or that which is unwholesome, being sometimes baned meat, sometimes too salt, and so not competent nourishment, I am Covetous. I bring this example, because men usually think, that servants for their money are as other things that they buy, even as a piece of wood, which they may cut, or hack, or throw into the fire, and so they pay them their wages, all is well. Nay, to descend yet more particularly, if a man hath wherewithal to buy a spade, and yet he chufeth rather to use his neighbours, and wear out that, he is covetous. Nevertheless, few bring covetousness thus low, or consider it so narrowly, which yet ought to be done, since *there is a justice in the least things, and for the least there shall be a judgment.* Country people are full of these petty injustices, being cunning to make use

use of another, and spare themselves: And Scholars ought to be diligent in the observation of these, and driving of their general School-rules ever to the smallest actions of Life; which while they dwell in their Books, they will never find; but being seated in the Countrey, and doing their dutie faithfully, they will soon discover: especially if they carrie their eyes ever open, and fix them on their charge, and not on their preferment. Secondly, for Gluttonie, The Parson lays this ground, He that either for quantitie eats more than his health or imployments will bear; or for qualitie is licorous after dainties, is a Glutton; as he that eats more than his estate will bear, is a Prodigal; and he that eats offensively to the Companie, either in his order, or length of eating, is scandalous and uncharitable. These *three* Rules generally comprehend the faults

faults of eating, and the truth of them needs no proof: "so that men must eat, neither to the disturbance of their health, nor of their affairs, (which being over-burdened, or studying dainties too much, they cannot well dispatch) nor of their estate, nor of their brethren. One act in these things is bad, but it is the custom and habit that names a Glutton. Many think they are at more liberty than they are, as if they were Masters of their health, and so they will stand to the pain, all is well. But to eat to ones hurt, comprehends, besides the hurt, an act against reason, because it is unnatural to hurt ones self; and this they are not Masters of. Yet of hurtful things, I am more bound to abstain from those, which by mine own experience I have found hurtful, then from those which by a common tradition, and vulgar

vulgar knowledge, are reputed to be so. That which is said of hurtful meats, extends to hurtful drinks also. As for the quantity, touching our imployments, none must eat so, as to disable themselves from a fit discharging either of Divine duties, or duties of their calling. " So that if after Dinner they are not fit (or un-weedy) either to pray, or work, they are Gluttons. Not that all must presently work after Dinner; (For they rather must not work, especially Students, and those that are weakly,) but that they must rise so, as that it is not meat, or drink, that hinders them from working. To guide them in this, there are *Three Rules*: *First*, the custom and knowledge of their own body, and what it can well digest: *The second*, the feeling of themselves in time of eating, which because it is deceitful; (for one thinks in eating, that he can eat more,

more, than afterwards he finds true;) The third is the observation with what appetite they sit down. This last rule joyned with the first, never fails. For knowing what one usually can well digest, and seeing when I go to meat in what disposition I am, either hungry or not, according as I feel my self, either I take my wanted proportion, or diminish of it. Yet Physicians bid those that would live in health, not keep an uniform diet, but to feed variously, now more, now less; And *Gerson*, a spiritual man, wisheth all to incline rather to too much, than to too little; his reason is, because diseases of exinanition are more dangerous, than diseases of repletion. But the Parson distinguisheth according to his double aim, either of Abstinence a Moral virtue, or Mortification a Divine. When he deals with any that is heavy, and carnal; he gives

gives him those freer rules: but when he meets with a refined, and heavenly disposition, he carries them higher, even sometimes to a forgetting of themselves, knowing that there is one, who when they forget, remembers for them; As when the people hungered and thirsted after our Saviours Doctrin, and tarried so long at it, that they would have fainted, had they returned empty, he suffered it not; but rather made food miraculously, than suffered so good desires to miscarrie.

CHAP.

died miserably when banished
from his country. **CHAP. XXVII.**

The Parson in Mirth.

THE Countrey Parson is generally sad, because he knows nothing but the Cross of Christ, his mind being defixed on it with those nails wherewith his Master was: or if he have any leisure to look off from thence, he meets continually with two most sad spectacles, Sin, and Miserie; God dishonoured every day; and man afflicted. Nevertheless, he sometimes refresheth himself, as knowing that nature will not bear everlasting droopings, & that pleasantnes of disposition is a great key to do good; not only because all men shun the companie of perpetual severitie, but also for that when they are in companie, instructions
se-

seasoned with pleasantness, both enter sooner, and root deeper. Wherefore he condescends to human frailties both in himself and others ; and intermingles some mirth in his discourses occasionally, according to the pulse of the hearer.

CHAP. XXVIII.

The Parson in Contempt.

THE Country Parson knows well, that both for the general ignominie, which is cast upon the profession, and much more for those rules, which out of his choicest judgment, he hath resolved to observe, and which are described in this Book, he must be despised ; because this hath been the portion of God his Master, and of Gods Saints his Brethren, and this

this is foretold, that it shall be so still, until things be no more. Nevertheless, according to the Apostles rule, he endeavours, *that none shall despise him*; especially in his own Parish, he suffers it not to his utmost power; for that, where contempt is, there is no room for instruction. This he procures, *First*, by his Holy and unblameable life; which carries a reverence with it, even above contempt. *Secondly*, by a courteous carriage, and winning behaviour; he that will be respected, must respect; doing kindnesses, but receiving none; at least of those, who are apt to despise; for this argues a height and eminence of mind, which is not easily despised, except it degenerate to pride. *Thirdly*, by a bold and impartial reproof, even of the best in the Parish, when occasion requires; for this may produce hatred in those that are reproved, but

but never contemneth them or others. *Lastly*, if the contempt shall proceed so far as to do any thing punishable by Law, as contempt is apt to do, if it be not thwarted, *the Parson having a due respect both to the person, and to the cause, referreth the whole matter to the examination, and punishment of those which are in Authority*; that so the sentence lighting upon one, the example may reach to all. But if the Contempt be not punishable by Law, or being so, the Parson thinks it in his discretion either unfit, or bootless to contend, then when any despises him, he takes it either in an *humble way*, saying nothing at all; or else in a *slighting way*, shewing that reproaches touch him no more, than a stone thrown against heaven, where he is, and lives; or in a *sad way*, grieved at his own, and others sins, which continually break Gods Laws, and dishonour him with those mouths, which he continually fills,

and

and feeds: or else in a *doctrinal way*, saying to the contemner, Alas, why do you thus? you hurt your self, not me; he that throws a stone at another, hits himself; and so between gentle reasoning, and pitying, he overcomes the evil: or lastly, in a *Triumphant way*, being glad, and joyful, that he is made conformable to his Master; and being in the world as he was, hath this undoubted pledge of his salvation. These are the *five shields*, wherewith the Godly receive the darts of the wicked; leaving anger, and retorting, and revenge to the children of the world, whom another ill mastereth, and leadeth captive without any resistance, even in resistance, to the same destruction. For while they resist the person that reviles, they resist not the evil which takes hold of them, and is far the worse enemy.

C H A P. X X I X.

The Parson with his Church-Wardens.

THE Country Parson doth often , both publickly , and privately , instruct his Church-Wardens , what a great Charge lies upon them , and that indeed the whole order and discipline of the Parish is put into their hands . If himself reform any thing , it is out of the overflowing of his Conscience , whereas they are to do it by Command , and by Oath . Neither hath the place its dignitie from the Ecclesiastical Laws only , sypce even by the Common Statute-Law they are taken for a kind of Corporations , as being persons enabled by

by that Name to take moveable goods , or chattels , and to sue , and to be sued at the Law concerning such goods for the use and profit of their Parish : and by the same Law they are to levy penalties for negligence in resorting to Church , or for disorderly carriage in time of Divine Service . Wherefore the Parson suffers not the place to be vilified or debased , by being cast on the lower rank of people ; but invites and urges the best unto it , shewing that they do not lose , or go less , but gain by it ; it being the greatest honour of this world , to doe God and his chosen service ; or as *David* sayes , to be even a door-keeper in the house of God . Now the *Canons* being the *Church-Wardens Rule* , the Parson adviseth them to read , or hear them read often , as also the vili-

Visitation Articles, which are grounded upon the Canons, that so they may know their dutie, and keep their Oath the better, in which regard, considering the great Consequence of their place, and more of their Oath, he wilbeth them by no means to spare any, though never so great; but if after gentle, and neighbourly admonitions, they still persist in ill, to present them; yea though they be Tenants, or otherwise engaged to the Delinquent: for their obligation to God, and their own soul, is above any temporal tye. Do well and right, and let the world sink.

CHAP. XXX.

The Parson's Consideration of Providence.

THE Countrey Parson considering the great aptness, Countrey people have to think that all things come by a kind of natural course ; and that if they sow and soyl their grounds, they must have corn ; if they keep and fodder well their cattel, they must have milk, and Calves ; labours to reduce them to see Gods hand in all things, and to believe, that things are not set in such an inevitable order, but that God often changeth it according as he sees fit, either for reward or punishment. To this end he represents to his flock, that God hath, and exerciseth a *threefold Power* in every thing which concerns man.

The First is a *sustaining power*; the Second a *governing power*; the Third a *spiritual power*. By his *sustaining power*, he preserves and actuates every thing in his being; so that corn doth not grow by any other virtue, than by that which he continually supplies, as the corn needs it; without which supply the corn would instantly dry up, as a river would, if the fountain were stopped. And it is observable, that if any thing could presume of an inevitable course, and constancie in its operations, certainly it should be either the Sun in heaven, or the fire on earth, by reason of their fierce, strong and violent natures: yet when God pleased, the Sun stood still, the fire burned not. By Gods *governing power*, he preserves and orders the references of things one to the other, so that though the corn do grow, and be preserved in that act by his *sustaining*

ing power, yet if he suit not other things to the growth, as seasons, and weather, and other accidents, by his governing power, the fairest harvests come to nothing. And it is observable, that God delights to have men feel, and acknowledge, and reverence his power, and therefore he often overturns things, when they are thought past danger; that is his time of interposing: As when a Merchant hath a ship come home after many a storm, which it hath escaped, he destroys it sometimes in the very Haven; or if the goods be housed, a fire hath broken forth, and suddenly consumed them. Now this he doth, that men should perpetuate, and not break off their acts of dependance, how fair soever the opportunities present themselves. So that if a Farmer should depend upon God all the year, and being ready to put hand to sickle, shall then secure himself, and think all

cock-sure ; then God sends such weather, as lays the corn, and destroyes it : or if he depend on God further, even till he imbarne his corn, and then think all sure ; God sends a fire, and consumes all that he hath : For that he ought not to break off, but to continue his dependance on God, not only before the corn is inned, but after also ; and indeed, to depend, and fear continually. *The third power is spiritual*, by which God turns all outward blessings to inward advantages. So that if a Farmer hath both a fair harvest, and that also well inned, and imbarne, and continuing safe there ; yet if God give him not the Grace to use and utter this well, all his advantages are to his loss. Better were his corn burnt, than not spiritually improved. And it is observable in this, how Gods goodness

ness strives with mans refractori-
ness; Man would sit down at this
world, God bids him sell it, and
purchase a better: Just as a Fa-
ther, who bath in his hand an Ap-
ple, and a piece of Gold under
it; the Child comes, and with
pulling, gets the apple out of his
Fathers hand: his Father bids
him throw it away, and he will
give him the gold for it, which
the Child utterly refusing, eats it,
and is troubled with worms! So
is the carnal and wilful man with
the worm of the grave in this
world, and the worm of Consci-
ence in the next.

CHAP.

63

CHAP. XXXI.

The Parson in Libertie.

THE Countrey Parson observing the manifold wiles of Satan (who plays his part sometimes in drawing Gods Servants from him, sometimes in perplexing them in the service of God) stands fast in the Libertie where with Christ hath made us free. This Libertie he compasseth by one *Distinction*, and that is, of what is *Necessarie*, and what is *Additionarie*. As for example: It is necessarie, that all Christians should pray twice a day, every day of the week, and four times on Sunday, if they be well. This is so necessarie, and essential to a Christian, that he cannot without this, maintain himself in a Christian state. Besides this, the Godly have

have ever added some hours of prayer, as at nine, or at three, or at mid-night, or as they think fit, and see cause, or rather as Gods Spirit leads them. But these prayers are not *Necessarie*, but *Additionarie*. Now it so happens, that the godly petitioner upon some emergent interruption in the day, or by oversleeping himself at night, omits his *additionarie* prayer. Upon this, his mind begins to be perplexed, and troubled, and Satan, who knows the exigent, blows the fire, endeavouring to disorder the Christian, and put him out of his station, and to enlarge the perplexitie, until it spread, and taint his other duties of pietie, which none can perform so well in trouble, as in calmnes. Here the Parson interposeth with his *Distinction*, and shews the perplexed Christian, that this prayer being *additionarie*, not *necessarie*; taken in, not command-

ed, the omission thereof upon just occasion ought by no means to trouble him. God knows the occasion as well as he, and He is a gracious Father, who more accepts a common course of devotion, than dislikes an occasional interruption. And of this, he is so to assure himself, as to admit no scruple, but to go on as chearfully, as if he had not been interrupted. By this it is evident, that the *Distinction* is of singular use and comfort, especially to pious minds, which are ever tender, and delicate. But here there are *Two Cautions* to be added. *First*, that this interruption proceed not out of slackness, or coldness, which will appear if the Pious soul foresee and prevent such interruptions, what he may, before they come; and when, for all that, they do come, he be a little affected therewith, but not afflicted, or troubled; if he resent it to a mislike but not a grief.

Se-

Secondly, that this interruption proceed not out of shame. As for example: A godly man, not out of superstition, but of reverence to Gods house, resolves when-ever he enters into a Church, to kneel down and pray, either blessing God, that he will be pleased to dwell among men; or beseeching him, that when-ever he repairs to his house, he may behave himself so as befits so great a presence; and this briefly. But it happens, that near the place where he is to pray, he spies some scoffing ruffian, who is likely to deride him for his pains: if he now, shall either for fear or shame, break his custom, he shall do passing ill: so much the rather ought he to proceed, as that by this he may take into his Prayer humiliation also. On the other side, if I am to visit the sick in hast, & my nearest way lie through the Church, I wil not doubt to go without staying to pray there (but only, as I pass, in

my heart;) because this kind of Prayer is ~~additionarie~~, not ~~cessationarie~~, and the other duty over-weighs it: So that if any scruple arise, I will throw it away, and be most confident, that God is not displeased. This distinction may run through all Christian duties, and it is a great stay and comfort to religious souls.

CHAP. XXXII.

The Parson's Surveys.

THE Countrey Parson hath not only taken a particular Survey of the faults of his own Parish, but a general also of the diseases of the time, that so, when his occasions carry him abroad, or bring strangers to him, he may be the better armed to encounter them. *The great and national sin*

of this Land, he eſteems to be idle-
neſſ; great in it ſelf, and great in
Conſequence: For when men have
nothing to do, then they fall to
drink, to ſteal, to whore, to ſcoff,
to revile, to all sorts of gamings.
Come, ſay they, we have nothing
to do, let's go to the Tavern, or
to the Stews, or what not? Wherefore the Parſon ſtrongly op-
poſeth this ſin, whereſoever he
goes. And because Idleneſſ is two-
fold, the one in having no calling,
the other in walking careleſſly in our
calling, he firſt represents to every
bodie the neceſſtie of a vocation.
The reaſon of this aſſertion is ta-
ken from the nature of man, where-
in God hath placed two great In-
ſtruments, Reaſon in the Soul, and
a Hand in the Bodie, as engagements
of working: So that even in Para-
dife man had a Calling, and how
much more out of Paradise, when
the evils which he is now ſubjeſt
unto, may be prevented, or di-
verted.

verted by reasonable imployment. Besides, *every gift or ability is a talent to be accounted for*, and to be improved to our Masters Advantage. Yet it is also a debt to our Country to have a Calling, and it concerns the Common-wealth, that none should be idle, but all busied. Lastly, riches are the blessing of God, and the great Instrument of doing admirable good; therefore all are to procure them honestly and seasonably, when they are not better unployed. Now this reason crosseth not our Saviours precept of selling what we have, because when we have sold all, and given it to the poor, we must not be idle, but labour to get more, that we may give more, according to St. Paul's rule, *Ephes. 4.28. 1 Thes. 4.11,12.* So that our Saviours selling is so far from crossing St. Paul's working, that it rather establisheth it, since they that have nothing, are fittest

fittest to work. Now because the only opposer to this Doctrin is the Gallant, who is witty enough to abuse both others, and himself, and who is ready to ask, if he shall mend shoe's, or what he shall do? Therefore the Parson unmoved, sheweth, that *ingenious and fit* im-
plication is never wanting to those that seek it; But if it should be, the Assertion stands thus: All are either to have a Calling, or prepare for it: He that hath or can have yet no imployment, if he truly, and seriously prepare for it, he is safe and within bounds. Wherefore all are either present-
ly to enter into a Calling, if they be fit for it, and it for them; or else to examin with care, and ad-
vice, what they are fitteſt for, and to prepare for that with all di-
ligence. But it will not be amiss in this exceeding useful point to descend to particulars: for exact-
ness lies in particulars. Men are either

either single, or married : The married and house-keeper hath his hands full, if he do what he ought to do. For there are two branches of his affairs ; first, the improvement of his familie, by bringing them up in the fear and nurture of the Lord ; and secondly, the improvement of his grounds, by drowning, or draining, or stocking, or fencing, or ordering his land to the best advantage both of himself and his neighbours. The *Italian* fayes, *None souls his bands in his own busines* : and it is an honest, and just care, so it exceed not bounds, for every one to employ himself to the advancement of his affairs, that he may have wherewithal to do good. But his familie is his best care, to labour Christian souls, and raise them to their height, even to heaven ; to dress and prune them, and take as much joy in a straight-growing child, or servant, as a

Gar.

Gardiner doth in a choice Tree,
Could men find out this delight,
they would seldom be from home ;
whereas now, of any place they
are least there. But if after all
this care well dispatched, the
house-keepers Familiie be so small,
and his dexteritie so great, that he
have leisur to look out, the Vil-
lage or Parish which either he lives
in, or is near unto it, is his em-
ployment. He considers every
one there, and either helps them
in particular, or hath *general* Pro-
positions to the whole Town or
Hamlet, of advancing the publick
Stock, and managing Commons,
or Woods, according as the place
suggests. But if he may be of the
Commission of Peace, there is no-
thing to that : No Common-wealth
in the world hath a better Institu-
tion than that of Justices of the
Peace: For it is both a securitie to
the King, who hath so many
dispersed Officers at his beck
through-

throughout the Kingdom, accountable for the publick good ; and also an honourable imployment of a Gentle , or Noble-man in the Countrey he lives in, enabling him with power to do good, and to restrain all those, who else might both trouble him and the whole State. Wherefore it behoves all, who are come to the gravitie and ripeness of judgment for so excellent a Place, not to refuse, but rather to procure it. *bn* And whereas there are usually three Objections made against the Place ; the one, the abuse of it, by taking petty Countrey bribes ; the other, the casting of it on mean persons , especially in some Shires : and lastly, the trouble of it : These are so far from deterring any good man from the place , that they kindle them rather to redeem the Dignitie either from true faults, or unjust aspersions. Now, for single men, they are either Heirs, or

or younger Brothers: The Heirs are to prepare in all the fore-mentioned points against the time of their practice. Therefore they are to mark their Fathers discretion in ordering his House and Affairs; and also elsewhere, when they see any remarkable point of Education or good husbandrie, and to transplant it in time to his own home, with the same care as others, when they meet with good fruit, get a graft of the Tree, enriching their Orchard, and neglecting their House. Besides, they are to read Books of Law and Justice; especially the Statutes at large. As for better Books of Divinitie, they are not in this Consideration, because we are about a Calling, and a preparation thereto. But chiefly, and above all things, they are to frequent Sessions and Assizes; for it is both an honour which they owe to the Reverend Judges and Magistrates, to attend

attend them at least in their Shires, and it is a great advantage to know the practice of the Land; for our Law is Practice. Sometimes he may go to Court, as the eminent place both of good and ill. At other times he is to travel over the King's Dominions, cutting out the Kingdom into Portions, which every year he surveys piece-meal. When there is a Parliament, he is to endeavour by all means to be a Knight or Burgess there; for there is no School to a Parliament. And when he is there, he must not only be a morning man, but at Committees also; for there the particulars are exactly discussed, which are brought from thence to the House but in general. When none of these occasions call him abroad, every morning that he is at home, he must either ride the Great Horse, or exercise some of his Militarie Postures. For all Gentlemen (that are now weakened)

by age

and

and disarmed with sedentary lives) are to know the use of their Arms: and as the Husbandmen labours for them, so must they fight for, and defend them, when occasion calls. This is the duty of each to other, which they ought to fulfill: And the Parson is a lover of, and exciter to, justice in all things, even as *John the Baptist* squared out to every one (even to Soldiers) what to do. As for younger Brothers, those whom the Parson finds loose, and not engaged into some Profession by their Parents, whose neglect in this point is intolerable, and a shameful wrong both to the Common-wealth, and their own House: To them, after he hath shew'd the unlawfulness of spending the day in dressing, complimenting, visiting, and sporting, he first commends the studie of the CIVIL LAW, as a brave, and wise knowledge, the Professors whereof were much employed by

by Q. Eliz. because it is the key of *Commerce*, and discovers the rules of forraign Nations. Secondly, he commends the *Mathematicks*, as the only wonder-working knowledge, and therefore requiring the best spirits. After the several knowledge of these, he adviseth to insist and dwel chiefly on the two noble branches thereof, of *Fortification*, and *Navigation*; The one being useful to all Countries, and the other especially to Islands. But if the young Gallant think these Courses dull, and flegmatick, where can he busse himself better, than in those new Plantations and discoveries, which are not only a noble, but also as they may be handled, a religious imployment? Or let him travel into *Germanie* and *France*, and observing the Artifices, and Manufactures there, transplant them hither, as divers have done lately, to our Countreys advantage.

CHAP. XXXIII.

The Parson's Librarie.

THE Countrey Parson's Librarie is a holy Life: for (besides the blessing that that brings upon it, there being a promise; that if the Kingdom of God be first sought, all other things shall be added) even it self is a Sermon. For the temptations with which a good man is beset, and the wayes which he used to overcome them, being told to another, whether in private conference, or in the Church, are a Sermon. He that hath considered how to carry himself at Table about his appetite, if he tell this to another, preacheth and much more feelingly, and judiciously, than he writes his rules of temperance out of Books. So that the Parson having

having studied and mastered all his lusts and affections within, and the whole Armie of Temptations without, hath ever so many Sermons readie penn'd, as he hath victories. And it fares in this as it doth in Phyfick : He that hath been sick of a Consumption, and knows what recovered him, is a Physician, so far as he meets with the same disease, and temper ; and can much better, and particularly do it, than he that is generally learned, and was never sick. And if the same person had been sick of all diseases, and were recovered of all, by things that he knew ; there were no such Physician as he, both for skill and tenderness. Just so it is in Divinitie, and that not without manifest reason : for though the temptations may be diverse in divers Christians, yet the victorie is alike in all, being by the self-same Spirit. Neither is this true only in the militarie state of

of a Christian life, but even in the
peaceable also; when the servant
of God, freed for a while from
temptation, in a quiet sweetness
seeks how to please his God.
Thus the Parson, considering that
repentance is the great virtue of
the Gospel, and one of the first
steps of pleasing God, having for
his own use examined the nature of
it, is able to explain it after to
others. And particularly, having
doubted sometimes, whether his
repentance were true, or at least
in that degree it ought to be, since
he found himself sometimes to
weep more for the loss of some
temporal things, than for offend-
ing God, he came at length to this
resolution, that repentance is an
act of the mind, not of the Bodie,
even as the Original signifies; and
that the chief thing which God in
Scriptures requires, is the heart,
and the spirir, and to worship him
in truth, and spirit. Wherefore
in

in case a Christian endeavour to weep, and cannot, since we are not Masters of our bodies, this sufficeth. And consequently he found, that the essence of repentence, (that it may be alike in all Gods children, which as concerning weeping it cannot be, some being of a more melting temper than others) consisteth in a true detestation of the soul, abhorring, and renouncing sin, and turning unto God in truth of heart, and newness of life: Which acts of repentence are and must be found in all Gods servants: Not that weeping is not useful, where it can be, (that so the bodie may joyn in the grief, as it did in the sin) but that, so the other acts be, that is not necessarie: so that he as truly repents, who performs the other acts of repentence, when he cannot more, as he that weeps a floud of tears. This instruction and comfort the Parson getting for himself, when

when he tells it to others, becomes a Sermon. The like he doth in other Christian virtues, as of Faith, and Love, and the Cases of Conscience belonging thereto, wherein (as St. Paul implies that he ought, *Romans 2.*) he first preacheth to himself, and then to others.

CHAP. XXXIV.

The Parson's Dexteritie in applying of Remedies.

THE Country Parson knows, that there is a *double state of a Christian* even in this Life, the one *militarie*, the other *peaceable*. The *Militarie* is, when we are assaulted with temptations either from within or from without. The *Peaceable* is, when the Devil for a time leaves us, as he did our Saviour,

viour, and the Angels minister to us their own food, even joy, and peace; and comfort in the Holy Ghost. These two states were in our Saviour, not only in the beginning of his preaching, but afterwards also, (as *Math. 22. 35.* He was tempted: And *Luke 10. 21.* He rejoiced in Spirit:) And they must be likewise in all that be his. Now the Parson having a Spiritual judgment, according as he discovers any of his Flock to be in one and the other state, so he applies himself to them. Those that he finds in the *peaceable state*, he adviseth to be very vigilant, and *not to let go the rains as soon as the horse goes easie.* Particularly, he counselleth them to two things: First, to take heed, lest their quiet betray them (as it is apt to do) to a coldness, and carelessness in their devotions, but to labour still to be as fervent in Christian duties, as they remember themselves

selves were, when affliction did blow the coals. Secondly, not to take the full compass and libertie of their Peace: not to eat of all those dishes at table, which even their present health otherwise admits; nor to store their house with all those furnitures, which even their present plenty of wealth otherwise admits; nor when they are among them that are merrie, to extend themselves to all that mirth, which the present occasion of wit and companie otherwise admits; but to put bounds and hoops to their joys: so will they last the longer, and when they depart, return the sooner. *If we would judge our selves, we should not be judged; and if we would bound our selves, we should not be bounded.* But if they shall fear, that at such, or such a time, their peace and mirth have carried them further than this moderation, then to take Job's ad-

mirable Course, who sacrificed, lest his Children should have transgressed in their mirth: So let them go, and find some poor afflicted soul, and there be bountiful, and liberal; for with such sacrifices God is well pleased. Those that the Parson finds in the militarie state, he fortifies, and strengthens with his utmost skill. Now in those that are tempted, whatsoever is unruly, falls upon *Two Heads*; Either they think, that there is none that can or will look after things, but all goes by chance, or wit: Or else, though there be a great Governour of all things, yet to them he is lost, as if they said, *God doth forsake and persecute them, and there is none to deliver them.* If the Parson suspect the first, and find sparks of such thoughts now and then to break forth, then without opposing directly (for disputation is no Cure for Atheism) he scatters

in his discourse three sorts of Arguments.

The *First* taken from Nature, the *second* from the Law, the *third* from Grace. For Nature, he sees not how a house could be either built without a builder, or kept in repair without a House-keeper. He conceives not possibly, how the winds should blow so much as they can, and the sea rage so much as it can, and all things do what they can, and all, not only without dissolution of the whole, but also of any part, by taking away so much as the usual seasons of summer and winter, earing and harvest. Let the weather be what it will, still we have bread, though sometimes more, sometimes less; wherewith also a careful *Joseph* might meet. He conceives not possibly, how he that would believe a *Divinitie*, if he had been at the Creation of all things, should less believe it, seeing the

Preservation of all things ; For Preservation is a Creation ; and more, it is a continued Creation, and a Creation every moment.

Secondly, *For the Law*, there may be so evident, though unused a proof of Divinitie taken from thence, that the Atheist, or Epicurian, can have nothing to contradict. The Jews yet live, and are known : they have their Law and Language bearing witness to them, and they to it : they are Circumcised to this day, and expect the promises of the Scripture ; their Country also is known, the p'aces, and rivers travelled unto, and frequented by others, but to them an unpenetrable rock, an unaccessible desert. Wherefore if the Jews live, all the great wonders of old live in them, and then who can deny the stretched-out arm of a mighty God ? especially since it may be a just doubt, whether, considering the stub-

born-

bornness of the Nation, their living then in their Countrey under so many miracles, were a stranger thing, than their present exile, and disabilitie to live in their Countrey. And it is observable, that this very thing was intended by God, that the Jews should be his proof, and witnesses, as he calls them, *Isaiah 43. 12.* And their very dispersion in all Lands, was intended not only for a punishment to them; but for an exciting of others by their sight, to the acknowledging of God and his power, *Psal. 59. 11.* And therefore this kind of punishment was chosen rather than any other.

Thirdly, For Grace. Besides the continual succession (since the Gospel) of Holie men, who have born witness to the truth, (there being no reason why any should distrust St. *Luke*, or *Tertullian*, or *Chrysostom*, more than *Tullie*, *Virgil*, or *Livie*;) There are two

Prophecies in the Gospel, which evidently argue Christ's Divinitie by their success: the one concerning the woman that spent the ointment on our Saviour, for which he told, that it should never be forgotten, but with the Gospel it self be preached to all ages, *Matth. 26. 13.* The other concerning the destruction of *Jerusalem*; of which our Saviour said, that that generation should not pass, till all were fulfilled, *Luke 21. 32.* Which *Josephus's Historie* confirmeth, and the continuance of which Verdict is yet evident. To these might be added the Preaching of the Gospel in all Nations, *Matthew 24.14.* which we see even miraculously effected in these new discoveries, God turning mens Covetousness, and Ambitions, to the effecting of his Word. Now a Prophecie is a wonder sent to Posteritie, lest they complain of want of wonders.

ders: It is a Letter sealed, and sent, which to the Bearer is but Paper, but to the receiver, and opener, is full of power. He that saw Christ open a blind mans eyes, saw not more Divinitie, than he that reads the womans ointment in the Gospel, or sees *Jerusalem* destroyed. With some of these heads enlarged, and woven into his discourse, at several times and occasions, the Parson setteth wavering minds. But if he sees them nearer desperation, than Atheism; not so much doubting a God, as that he is theirs; then he dives unto the boundless Ocean of Gods Love, and the unspeakable riches of his loving-kindness. He hath one argument un-answerable. If God hate them, either he doth it as they are Creatures, dust and ashes; or as they are sinful. As Creatures, he must needs love them; for no perfect Artist ever yet hated his own work. As sinful,

he must much more love them ; because notwithstanding his infinite hate of sin, his love overcame that hate ; & that with an exceeding great victory ; which in the Creation needed not, gave them love for love, even the Son of his love, out of his bosom of love. So that man, which way soever he turns, hath two pledges of Gods love, (that in the mouth of two or three witnesses every word may be established) the one in his *Being*, the other in his *sinful Being* : and this as the more faultie in him, so the more glorious in God. And all may certainly conclude, that God loves them, till either they despise that love ; or despair of his mercie : not any sin else, but is within his love ; but the despising of love must needs be without it. The thrusting away of his arm makes us only not embraced.

CHAP. XXXV.

The Parson's Condescending.

THE Countrey Parson is a Lover of old Customs, if they be good and harmless ; and the rather, because Countrey people are much addicted to them, so that to favour them therein is to win their hearts, and to oppose them therein is to deject them. If there be any ill in the custom, which may be severed from the good, he pares the apple, and gives them the clean to feed on. Particularly, he loves *Procession*, and maintains it, because there are contained therein four manifest advantages : *First*, A blessing of God for the fruits of the field : *Secondly*, Justice in the Preservation of bounds : *Thirdly*, Charitie in loving walking, and neighbourly

accompanying one another, with reconciling of differences at that time, if there be any: *Fourthly*, Mer-
cie in relieving the poor by a lib-
eral distribution and largess, which
at that time is, or ought to be used:
Wherefore he exacts of all to be
present at the perambulation, and those
that withdraw, and sever
themselves from it, he mislikes, and
reproves as uncharitable and un-
neighbourly ; and if they will not
reform, presents them. Nay, he is so
far from condemning such assem-
blies, that he rather procures them
to be often, as knowing that ab-
sence breeds strangeness, but pre-
sence love. Now love is his business
and aim ; wherefore he likes well,
that his Parish at good times invite
one another to their houses, and he
urgeth them to it : and sometimes,
where he knows there hath been or
is a little difference, he takes one of
the parties, and goes with him to the
other, and all dine or sup together.

There

There is much preaching in this friendliness. Another old Custom there is of saying, when light is brought in, *God send us the light of heaven;* And the Parson likes this very well ; neither is he afraid of praising, or praying to God at all times, but is rather glad of catching opportunities to do them. Light is a great Blessing, and as great as food, for which we give thanks: and those that think this superstitious, neither know superstition, nor themselves. As for those that are ashamed to use this form, as being old, and obsolete, and not the fashion, he reforms, and teaches them, that at Baptism they professed not to be ashamed of Christ's Cross, or for any shame to leave that which is good. He that is ashamed in small things, will extend his pusillanimity to greater. Rather should a Christian Souldier take such occasions to harden himself, and to further his exercises of Mortification.

CHAP. XXXVI.

The Parson Blessing.

THE Countrey Parson wonders, that *Blessing the people* is in so little use with his brethren: whereas he thinks it not only a *grave, and reverend thing*, but a *beneficial* also. Those who use it not: do so either out of niceness, because they like the salutations, and complements, and forms of worldly language better; which conformitie and fashionableness is so exceeding unbecoming a Minister, that it deserves reproof, not refutation: Or else, because they think it emptie and superfluous. But that which the Apostles used so diligently in their writings, nay, which our Saviour himself used, *Mark 10. 16.* cannot be vain and superfluous. But this

this was not proper to Christ, or the Apostles only, no more than to be a spiritual Father was appropriated to them. And if temporal Fathers bless their children, how much more may, and ought Spiritual Fathers? Besides, *the Priests of the Old Testament were commanded to Bless the people*, and the form thereof is prescribed, *Num. 6. 23*. Now as the Apostle argues in another case; if the Ministrations of condemnation did bless, how shall not the Ministrations of the Spirit exceed in blessing? The fruit of this blessing good *Hannah* found, and received with great joy, *1 Sam. 1. 18.* though it came from a man disallowed by God: for it was not the person, but Priesthood, that blessed; so that even all Priests may bless. Neither have the Ministers power of Blessing only, but also of Curseing. So in the Old Testament *Elisus* cursed the children, *2 Kings*

2. 24. which though our Saviour reproved, as unfitting for his particular, who was to shew all humilitie before his Passion, yet he allows it in his Apostles. And therefore St. Peter used that fearful imprecation to *Simon Magus*, *Act. 8. Thy money perish with thee*: and the event confirmed it. So did St. Paul, *2 Tim. 4. 14.* and *1 Tim. 1. 20.* speaking of *Alexander the Copper-smith*, who had withstood his preaching, *The Lord (faith he) reward him according to his works*. And again, of *Hymenaeus* and *Alexander*, he saith, *he had delivered them to satan, that they might learn not to Blaspheme*. The Forms both of Blessing, and Curse, are expounded in the Common-Prayer Book: the one, in, *The Grace of our Lord Jesus Christ, &c.* and, *The Peace of God, &c.* the other in general, in the *Comminication*.

Now Blessing differs from prayer, in assurance, because it is not per-

performed by way of request, but of confidence, and power, effectually applying Gods favour to the blessed, by the interesting of that dignitie wherewith God hath invested the Priest, and engaging of Gods own power and institution for a Blessing. The neglect of this dutie in Ministers themselves, hath made the people also neglect it ; so that they are so far from craving this benefit from their ghostly Father, that they oftentimes go out of Church, before he hath blessed them. In the time of Popery, the Priests *Benedicite*, and his holy water, were over-highly valued ; and now we are fallen to the clean contrary, even from superstition to coldness, and Atheism. But the Parson first values the gift in himself, and then teacheth his Parish to value it. And it is observable, that if a Minister talk with a great man, in the ordinary course of complementing language,

he

he shall be esteemed as an ordinary complementer ; but if he often interpose a Blessing, when the other gives him just opportunitie , by speaking any good , this unusual form begets a reverence , and makes him esteemed according to his Profession. The same is to be observed in writing Letters also. To conclude , if all men are to bless upon occasion , as appears, *Rom. 12. 14.* how much more those , who are spiritual Fathers ?

CHAP. XXXVII.

Concerning Detraction.

THE Countrey Parson perceiving, that most, when they are at leisure, make others faults their entertainment and discourse, and that even some good men think, so they speak truth, they may disclose anothers fault, finds it somewhat difficult how to proceed in this point. For if he absolutely shut up mens mouthes, and forbid all disclosing of faults, many an evil may not only be, but also spread in his Parish, without any remedie (which cannot be applied without notice) to the dis honour of God, and the infection of his flock, and the discomfort, discredit and hinderance of the Pastor. On the other side, if it be unlawful to open faults, no benefit

fit or advantage can make it law-
ful: for *we must not do evil, that
good may come of it.* Now the Par-
son taking this point to task, which
is so exceeding useful, (and hath
taken so deep root, that it seems the
very life and substance of Conver-
sation) hath proceeded thus far in
the discussing of it. Faults are ei-
ther notorious, or private. Again,
notorious faults are either such as
are made known by common fame,
(and of these, those that know them,
may talk, so they do it not with
sport, but commiseration;) or else
such as have passed judgment, and
been corrected either by whipping,
or imprisoning, or the like. Of these
also men may talk, and more, they
may discover them to those that
know them not: because *infamie is
a part of the sentence against malefa-
tors*, which the Law intends, as is
evident by those, which are brand-
ed for rogues, that they may be
known, or put into the stocks, that
they

they may be looked upon. But some may say, though the Law allow this, the Gospel doth not, which hath so much advanced Charitie, and ranked backbiters among the generation of the wicked, *Rom. 1.30.* But this is easily answered: As the executioner is not uncharitable, that takes away the life of the condemned, except besides his office, he add a tincture of private malice in the joy, and hast of acting his part; so neither is he that defames him, whom the Law would have defamed, except he also do it out of rancor. For in infamie, all are executioners, and the Law gives a malefactor to all to be defamed. And as malefactors may lose and forfeit their goods, or life; so may they their good name, and the possession thereof, which before their offence, and Judgment, they had in all mens breasts; for all are honest, till the contrary be proved. Besides, it concerns the

Com-

Common-Wealth that Rogues should be known, and Charitie to the publick hath the precedence of private Charitie. So that it is so far from being a fault to discover such offenders, that it is a duty rather, which may do much good, and save much harm. Nevertheless, if the punished Delinquent shall be much troubled for his sins, and turn quite another man, doubtless then also mens affections and words must turn, and forbear to speak of that, which even God himself hath forgotten.

An Advertisement to the Reader.

THE First Edition
of This Book came
out in Sad Times, (*An-
no Domini 1652.*) when
violence had gotten the
upper hand: what here
next follows, was then
thought meet, to be the
Preface to it. Now the
Almighty, who chang-
eth Times and Seasons,
himself abiding unchan-
geable, having (for his
own names sake, and
their sakes to whom the
former

An Advertisement to the Reader.

former Preface was dedicated, who many of them, were Fervent intercessors for the same) wrought a wonderfull deliverance; it is thought fit that it should withdraw, and stand here behind the Curtain, Resigning that place to another, that may move the Reader to Thankfulness for that stupendious mercy; and to express it, as by all other possible Testifications, so by making a right use of This Book.

A Prefatory View
OF THE
LIFE and VIRTUES
OF THE
AUTHOUR,
AND
Excellencies of This BOOK.

To the *Christian*, more designedly, to
the *Clergy* Reader of the same Time,
and Rank, and Mind, and in like Con-
dition with the Epistler. Grace, &c.
and Recovery, and Profit by the en-
suing Tract.

My poor and dear Brother,

DO not expect (I humbly
beseech thee) the High
and Glorious Titles of Compa-
nion in Tribulation, and in
the patience of JESUS, &c.

Of the Life of

I could most willingly (if I thought that I could truly) give thee them; knowing, that what lustre I cast upon thee, would by reflex light upon myself. But my mouth is stopped: Let God be true, and the Justice of God be justified.

1. *The reading of those piercing Scriptures, 1 Sam. 2, & 3, Chapters. Jer. 23. Ezek. 3, & 33. Hos. 4. Mal. 2.*

2. *The view of this ensuing Tract; which (me-thinks) is not a Book of 37 Chapters, but a Bill of 7 times 37 Indictments against thee and me: a strange Speculum Sacerdotale; in its dis-*

discovery, something resembling
the secret of the holy Urim :
As if this good Bezaleel had in-
vented a living, pure looking-
Glaß, in most exact proportions
of Beautie, that should both pre-
sent it self as a Badie of unble-
mished perfections, and shew all
the beholders deformities at once :
that should shew thee both Aa-
ron in the Holie of Holies, be-
fore the Mercie-Seat, in all his
pure Ornaments: and Hephni or
Phineas, ravening for their Fees
of Flesh, and wallowing in their
lust at the door of the Taber-
nacle.

3. The reflecting on common

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Conversation in the day of our
prosperitie, and the parallelling
the Book of mine own Conscience
with the Authors Book (in both
which I find my self (not to say
Thee) written, bightly defective in
every Dutie the good man com-
mends, and not a little peccant in
every particular taxed by him.)
These three have convinced, and
even enforced me to confess, that
I am sure mine (and I fear, thy)
sufferings are not the meer suf-
ferings of pure and perfect
Martyrs, but of Grievous
Transgessors. Not only under
the rods of Gods just judgment,
but the scorpions of his heavy
dis-

displeasure, fierce wrath, and
sore Indignation. Not only
from the smacking of Gods
jealousie, or the sparks of
his Anger, but the flames
of his furnace, (beat se-
ven times more than ever,) yea,
even from the Furiousness
of the wrath of God. Psal.
78.50.

Gods sinking the Gates,
his destroying the Walls, his
slighting the strong holds of
Zion; his polluting the King-
dom, his swallowing the Pa-
laces, his cutting off the Horn
of Israel: Gods hating our Feasts,
his abominating our Sabbaths, his

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loathing our solemnities, (Esa. 1.) Gods forgetting his Foot-stool, his abhorring his Sanctuaries, his casting off his Altar, are (to me) signs that the glorie of God is departed to the Mountain, (Ezek. 11.23.) That God bath in the indignation of his anger despised the King and the Priest, (Lam. 2.)

It must be acknowledged sure! that the hand of God bath gone out against us, more than against others of our Rank at other times; at least, that God bath not restrained violence against us, so as he did that against those of our Profession in the days of old.

The

The portion of the Egyptian Priests (that served the Ox, the Ape, and the Onion) escaped fate in time of the Famine. Learned JUNIUS (*in his Academia, Chap. 4.*) says, that the PHILISTINES spared the Schools of the PROPHETS in their Wars with Israel; and that the Phœnicians, Caldeans, and Indians, were tender over such places: *thus even did GOD restrain the spirits of Princes: yet that God (who in his own Law, (Lev. 25. 32.) gave the Levites a special privilege of redeeming Lands (sold by themselves)*

at any time , when other Tribes were limited to a set Time) hath not stayed the madness of the people against us, but that our portions are sold unto others, without Redemption.

We must acknowledge, that Gods word hath taken bold of us, (Zech.1.5.) That the Lord hath devised a device against us, hath watched upon the evil, and brought it upon us ; For, under the whole heaven hath not been done, as hath been done upon Jerusalem, (Dan.9.14.)

Let us not flatter our selves presumptuously ! The punish-

ment

ment answers the fin, as the
wax the seal, and as the Mould
owns the Figure: and let us
own both. It is very danger-
ous to bless our selves too bold-
ly; God has cursed our Ble-
ssings, (Mal. 2. 2.) And that he
may bless to us our very Curses;
Let us take with us words and
say, To the Lord our God belong
mercies and forgivenesses, and
multiplied pardons; to us shame
and confusion, as at this day. The
most compendious way to get
what belongs to God, is to take
to our selves what belongs to
us. If we would judge our
selves, and every man knowing

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the plague of his own heart, lay
God's Dealing to heart; and ac-
cepting of our punishment, give
glory to God, and humble our
selves under his mighty hand; then
shall God exalt us, and ac-
cept us, and take away our re-
proach.

If we shall confess our sins, that like Simeon and Levi, we have been Brethren in evil, have broken the Covenant of Levi, have done violence to, and been partial in, the law, have made our selves vile, and therefore are justly, by God, made contemptible and base before the people, (Mal. 2.) If we shall confess that we

neither

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neither understood nor valued our High and Holie Calling as Christians, much less as Ministers of Christ ; That we did not strive kindly, when Providence had planted and watered us in those Horns of Oyl, the two Universities ; or that when it had removed us into Countrey Cures, we did not fructifie (as this Book will shew) in any proportion to his encouragements, and therefore are justly cashiered out of his service, and stript of his Rewards : God is faithful and just to forgive us : For (Job 33.27.) He looks upon men ; if any say, I have sinned, I have perverted that

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that which was right, and it profited me not; he will deliver his soul from the pit, his life shall see the light.

And now, let none think, that this Confession will give advantage to the Adversaries. They may take, where none is given: They may say, Let the Lord be glorified: By their own confession, we offend not, though we devour them, because they have sinned against the Lord, the habitation of Justice, (Jer.50.7.) But they will find at last, That to forsake the Levite is a sin; That it is a bitter thing to Help forward

ward affliction, when God
is but a little displeased :
That Jerusalem will be a cup
of trembling, and a burden-
some stone to every one that
cries but, Down with it.
Wo to thee, O Assur, the
Rod of Gods anger ; the staff
in thine hand is Gods Indig-
nation. Thou, Lord, hast
ordained him for judgment, and
established him for correction ;
Even for our correction, to
purifie us sons of Levi from
our dross ; (Howbeit, be meaneth
not so) and by his hand, who pun-
isheth us not only for that which
is sin, to put on no Martyrs
Robes ;

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Robes ; by that Contrivance both
Chasning and Covering our sins ;
As the Persians use their No-
bless, beating their Cloathes, and
saving their Persons,

There can be no credit lost by
giving glory to God : Did Achas
lose any thing by confessing that
God had found him out, and his
Garment, and his Wedg ? Hath
not Adonibezek got a Fame
of Ingenuitie, for acknow-
ledging Gods Art of Justi-
cine, in that most exact way
of Counter-passion or Retal-
iation ? which is so frequent in
these times, though it is not con-
sidered. What lost Luther by con-
fessing

setting his personal defects as to God, (Though he yielded not a jot in his Cause, as to men ?) What Enemy ever upbraided that to him ? or this to the ingenuous learned Cajetan ? his bumble and seasonable Confession upon lasting record in his Comments on the 13. verse of the 5. chap. of S. Matthew's Gospel: Ye are the salt -- if the salt have lost, &c ?

The French Army had taken Rome, when he was about that Text, and offered great abuse to the Clergie there. Which he Christianly resenting, inserts this passage; " We Prelates of the Church of Rome, do at
" this

“ this time find this truth ve-
“ rified on us , in a special
“ measure ; Being by the just
“ judgement of God become a
“ spoil, and a Prey, and Cap-
“ tives ; not to Infidels, but to
“ Christians ; because we, who
“ were chosen to be the Salt
“ of the Earth , Evani-
“ mus , were become light
“ persons , and unsavoury ,
“ good for nothing but
“ outward Ceremonies , and
“ Externa Bona , the Re-
“ venues Temporal . Hence
“ it is, that both We, and
“ this City be trodden under
“ foot this sixth of May ,

“ 1527. *And that Excellent
CHARLES the Fifth is Ho-
nourable for no one thing more,
than for acknowledging the Hand
of God upon him, both at that
pinch which made him pant out,
Jam me ab omnibus desertum
video: And upon a lesser occasion
than that, namely, when his Do-
mesticks had left him all alone
late at night, and he would needs
bold the Candle to SELDIUS,
(showing him the way down the
stairs, and up to God) he said;
Thine eyes have seen me
environed with great Ar-
mies; now thou seest me
abandoned of mine ordinary*

Ser-

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Servants. I acknowledge this
change to come from him with
whom is no shadow of change,
From the mighty Hand of
God, and I will by no means
withstand it.

And it is reported, That the
Scottish Presbyters, sensible of
God's band upon them, are at
this time making their Addres-
ses to God, by Confession of their
sins respectively; God grant that
(both we and) they may do it
right. Though I shall still strive
with them about the justice of
the First Cause; yet about the justi-
ness of our persons will I not
strive with them, nor about any
other

other matter, save only who shall confess themselves greater sinners to God. I have omitted David, (Psal. 51.) and Ezra, and Nehemiah, and Daniel (in their 9. Chap.) and cited only these to confirm myself (and thee, Brother) in this duty of giving Glory to God in this manner, Et confiteantur Tibi omnes populi : Even so, True and righteous are thy judgments in all the world, O Lord God Almighty ; yea, merciful are they, and far below our deservings.

I hope no man will think, though I speak thus, that I give him leave to construe my words

Ma-

Mathematically, as if there
was not an atome, or hair of a
good man, or man of God in our
Church. There were divers pri-
mitive (and are at this day,
Blessed be God, The Lord make
them 1000 times more than they
are,) Holy and Heavenly souls,
Vessels chosen and fitted for the
service of the Sanctuarie. I shall
be bold to instance in Three,
who died in peace; few consider-
ing (some did) that they were ta-
ken away from the evil to come,
lest their eyes should see- (what
their spirits foresaw) what is
come on us, on whom the days
not of visitation only, but of ven-
geance,

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gence, even the ends of the world
are come.

The first of these was Thomas Jackson, D. D. late President of Corpus Christi Colledge in Oxford, and sometime Vicar of St. Nicholas Church in Newcastle upon Tyne; two places that must give account to God for the good they had or might have had by that Man; as all Scholars must for his neglected Works.

The second was Mr. Nicholas Ferrer of little Gidding in Huntingtonshire, sometimes Fellow-Commoner and Fellow of Clare-Hall in Cambridge.

The

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The third was the Author of this Book, Mr. GEORGE HERBERT, Fellow of Trinitie College, Orator of the Universitie of Cambridge, and Rector of Bemerton in Wiltshire. All three Holy in their lives, eminent in their gifts, signal Protestants for their Religion, painful in their several stations, precious in their deaths, and sweet in their memo-ries.

First, I will give thee a brief of some confrontments common to them all, and then some of their, at least this Author's, proper excellencies apart.

1. They all had that insepa-
table

table Lot and Sign of Christ and Christians (*Isa. 8. 18. Heb. 2. 13. Luke 2. 34.*) To be signs of Contradiction (or spoken Against) men wondred at, and rated by the world. Doctor Jackson in two particulars suffered much. 1. He had like to have been sore spent by the Parliament in the Year, 1628. for Tenets in Divinitie, I cannot say so far driven by him, as by some men now they are with great Applause. His approach to Unitie was very near. Grant me, saith he, but these 2 things, That God has a true freedom in doing good, and man a true freedom in doing

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doing evil; there needs be no other Controversie betwixt the Opposites in point of Providence and Predestination. (See his Epist: Dedicat. to his 6. Book.) 2. He had an Adversarie in England who writ a Book against him, with a Title not so kindly as might have been devised. It was this; A Discoverie of Dr. Jackson's follies; which he bound as an Ornament upon him, (as Job says;) that is, never answered, but in the language of the Lamb dumb before the Shearer, silence and sufferance. And he had one in Scotland who also girded at him, without cause or answer.

And

And for Mr. Ferrer, he was so exercised with contradictions, as no man that lived so private as he desired to do, could possibly be more. I have heard him say, valuing (not resenting his own) sufferings in this kind, That to fry a Faggot, was not more martyrdom than continual obloquie. He was torn asunder as with mad bores, or crushed betwixt the upper and under millstone of contrary reports; that he was a Papist, and that he was a Puritan. What is, if this be not to be fawned as Esay, stoned as Jeremy, made a Drum, or Tympanized, as other Saints

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of God were? and after his death, when by Injunction (which he laid upon his friends when he lay on his death-bed) A great Compa-
nie of Comedies, Tragedies, Love-
Hymns, Heroical Poems, &c. were burnt upon his grave, as ut-
ter Enemies to Christian Prin-
ciples and practices (that was his
brand) some poor people said, He
was a Conjuror.

And for our Author (The
sweet singer of the Temple) though he was one of the most
prudent and accomplish'd men
of his time, I have heard sober
men censure him as a man that
did not manage his brave parts

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to his best advantage and preferment, but lost himself in an humble way ; That was the phrase, I well remember it.

The second thing wherein all Three agreed, was a singular sinceritie in Imbracing, and transcendent Dexteritie in Defending the Protestant Religion established in the Church of England. I speak it in the presence of God, I have not read so beartie, vigorous a Champion against Rome (amongst our Writers of his Rank) so convincing and demonstrative, as Dr. Jackson is. I bles^s GOD for the confirmation which he hath given me in the Christian

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*Religion against the Atheist,
Jew, and Socinian ; and in the
Protestant, against Rome. As
also, by what I have seen in Ma-
nuscript of Mr. Ferrar's, and
heard by relation of his Travels o-
ver the Western parts of Christen-
dom ; in which, his exquisite car-
riage, his rare parts and abilities
of understanding and Languages,
his Morals more perfect than the
best, did tempt the Adversaries to
tempt him, and mark him for a
prize, if they could compass him.
And opportunity they had to do
this, in a sickness that seized on
him at Padua, where mighty care
was had by Physicians and others*

to recover his bodily health, with design to infect his soul. But neither did their Physick nor poyson work any change in his Religion, but rather inflamed him with an holyzeal to revenge their charitie, by transplanting their wast & misplacedzeal, (as they were al three admirable in separating from the vile, what was precious in every sect or person under heaven) to adorn our Protestant Religion, by a right renouncing the world, with all its profits and bonours, in a true crucifying the flesh, with all its pleasures, by continued Temperance, Fasting, and Watching unto Prayers. In all which

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exercises, as he far out-went the
choicest of their retired men,
so did he far undervalue these
deeds, rating them much below
such prices as they set upon them.
Upon this design he help'd to put
out Lessius; and to stir up us
Ministers to be painful in that
excellent labour of the Lord, Ca-
techizing, feeding the Lambs
of Christ; He translated a piece
of Lud. Carbo; wherein Carbo
confesseth, that the Hereticks
(i. e. Protestants) had got
much advantage by Catechi-
zing: But the Authority at Cam-
bridge suffered not that Egyp-
tian Jewel to be publish'd.

And

And he that reads Mr. Herbert's Poems attendingly, shall find, not only the excellencies of Scripture Divinitie, and choice passages of the Fathers bound up in Meetre; but the Doctrine of Rome also finely and strongly confuted; as in the Poems, To Saints and Angels, pag. 69. The British Church, pag. 102. Church Militant, &c.

Thus stood they in aspect to Rome and her children on the left hand. As for our Brethren that erred on the right hand, (Dr. Jackson speaks for himself) and Mr. F. though he ever honoured their persons (that were

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pious and learned) and always spoke of them with much Christian respect, yet would be bewail their mistakes, which (like mists) led them in some points back again to those errors of Rome which they had forsaken. To instance in one, He that says, preaching in the Pulpit is absolutely necessary to salvation; falls into two Romish Errors. 1. That the Scripture is too dark. 2. That it is insufficient to save a man. And perhaps a 3d. advancing the man of Rome, more than they intend him, I am sure. But the chief aim of Mr. F. and this Author, was to win those that disliked our Liturgie, Catechism,

chism, &c. by the constant, Reverent, and Holy use of them: Which surely had we all imitated, having first imprinted the virtue of these prayers in our own hearts, and then studied with passionate & affectionate celebration, (for voice, gesture, &c.) as in God's presence, to imprint them in the minds of the people, (as this Book teaches) our prayers had been generally as well beloved as they were scorned. And for my part, I am apt to think, That our prayers stood so long, was a favour by God granted us at the prayers of these men, (who prayed for these

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prayers as well as in them:) and that they fell so soon, was a punishment of our negligence, (and other sins) who had not taught even those that liked them well, to use them aright: but that the good old woman would absolve, though not so loud, yet as confidently as the Minister himself.

Lastly, The blessed Three in One did make these three men agree in one point more. That one Spirit, which divides to every man gifts as he pleases, seems to me to have dropt upon these three Elect Vessels, all of them,

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them, some undion or tincture of
the Spirit of Prophecie. Shall I
say, I hope, or fear, Mr. Herbert's
lines pag. 190. should be ve-
rified?

Religion stands on Tiptoe in our Land,
Ready to pass to the *American* strand.
When height of malice and prodigious lusts,
Impudent finnings, Witchcrafts & distrusts,
(The marks of Future Bane) shall fill our cup
Unto the Brim, and make our measure up;
When *Seine* shall swallow *Tiber*, & the *Thames*
By letting in them Both, pollutes her streams:
When *Italy* of us shall have her will,
And all her Kalendar of sins fulfil; (yeer,
Whereby one may foretel what sins next
Shall both in *France* and *England* Domineer;
Then shall Religion to *America* flee;
They have their times of *Gospel*, even as we.
My God, thou dost prepare for them a way;
By carrying first their *Gold* from them aways;
For *Gold* and *Grace* did never yet agree;
Religion alwayes fides with poverty.
We think we rob them, but we think amiss;
We are more poor, & they more rich by this.
Thou wilt revenge their quarrel, making *Grace*
To pay our debts, & leave our Ancient place
To go to them while that which now their
But leads to us, shal be our desolation. (Nation

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*I pray God be may prove a true
Prophet for poor America, not
against poor England. Ride on
Most Mighty Jesu, because of the
word of Truth ! Thy Gospel is a
light big enough for them and us :
But leave us not : The people of
thine holiness have possessed it but
a little while, (Isa. 63. 15, &c.)*

*When some Farmers near the
place where Mr. Ferrar lived,
somewhat before these times, desi-
red longer Leases to be made
them, he intimated, that seven
years would be long enough, trou-
blous times were coming, they
might thank God if they enjoyed
them so long in peace.*

But

But considering the accustomed modestie of Dr. Jackson in speaking of things not certain, I much admire that strange Appendix to his Sermons, (partly delivered before the King, about the Signs of the Times, printed in the year 1637:) touching the great Tempest of Wind which fell out upon the Eve of the fifth of November, 1636. He was much astonished at it, and what apprehension he had of it, appears by these words of his: *This mighty wind was more than a sign of the Time, Tempus ipsum admonebat, The very time it self was a Sign,* and interprets this

Mel-

Of the Life of

Messenger's voice, better than a Linguist, as well, as the Prophets (were any now) could do. Both wind and time teach us that truth often mentioned in these Meditations. Thus much the Reader may understand, That though we of this Kingdom were in firm League with all the Nations of the earth, yet it is still in God's power, we may fear in his purpose, to plague this Kingdom by his own immediate hand, by this Messenger, or by like Tempests, more grievously than he hath done at any time, by the Famine, Sword, or Pestilence,

to

Mr. G. HERBERT, &c.

to bury many living souls as
well of superiour as inferiour
Rank, in the ruines of their
stately Houses or meaner
Cottages, &c.

*And what shall be thought
of that which fell from his Pen
in his Epistle Dedicatory of his
B. of Attributes, written No-
vemb. 20. 1627. and Printed
1628. in these words, or more?
If any maintain, That all
things were so decreed by
God before the Creation, that
nothing since could have fal-
len out otherwise than it hath
done: That nothing can be a-
mended that is amiss: I desire
leave*

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leave to oppugn his opinion, not only as an Errour, but as an Ignorance, involving enmity to the sweet Providence of God ; as a fore-runner of ruin to flourishing States and Kingdoms, where it grows common, or comes to full height.

Was this a conjecture of Prudence? or a censure of the Physical influence, or of the meritorious effect of these Tenets? Or rather, a Prediction of an Event? Let the Reader judge.

In these they did agree: The sequel will shew wherein they differed.

This

Mr. G. HERBERT, &c.

This Author Mr. G. HERBERT, was extracted out of a Generous, Noble, and Ancient Family : His Father was RICHARD HERBERT of Blache-Hall, in Mountgomery Esq; descended from the Great Sir RICHARD HERBERT in Edward the Fourth's time ; and so his Relation to the Noble Family of that Name, well known. His Mother was Daughter of Sir Richard Newport of Arcoh, who doubtless was a pious daughter, she was so good and godly a mother ; She had ten children (Job's number, and Job's distinction) seven sons ;

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sons; for whose education she went and dwelt in the Universitie, to recompence the loss of their Father, by giving them two Mothers. And this great care of hers, this good son-of hers studied to improve and requite, as is seen in those many Latin and Greek Verses, the Obsequious Parentalia, be made and printed in her memory; which though they be good, very good, yet (to speak freely even of this man I so much honour) they be dull or dead in comparison of his Temple Poems. And no marvel; To write those, be made his Ink with water of Helicon, but these Inspi-
rati-

rations prophetical were distilled from above : In those, are weak motions of Nature; In these, Raptures of Grace. In those, he writ Flesh and Blood: a frail earthly Woman, though a MOTHER ; but in these he praised his Heavenly FATHER, the God of Men and Angels, and the Lord Jesus Christ His Master ; For so (to quicken himself in Duties, and to cut off all depending on man, whose breath is in his Nostrils) he used ordinarily to call our Saviour.

I forget not where I left him : He did thrive so well there, that he was first chosen Fellow of the Col-

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College, and afterward Orator
of the Universitie. The Memo-
rials of him left in the Orators
Book, shew how he discharged the
Place: and himself intimates
(Church, pa. 39.) That where-
as his Birth and Spirit prompted
him to Martial Atchievements,
The way that takes the Town;
and not to sit simpering over a
Book; God did often melt his
spirit, and entice him with A-
cademick Honour, to be con-
tent to wear, and wrap him-
self up in a Gown, so long, till
he durst not put it off, nor
retire to any other calling.
However, probably he might, I
have

bave beard (as other Orators)
bave had a Secretarie of States
place.

But the good man, like a genuine son of Levi (I had like to have said Melchisedeck) balked all secular ways, saw neither Father, nor mother, child nor Brother, birth nor friends (save in Christ Jesus) chose the Lord for his portion, and his service for employment. And he knew full well what he did when he received Holy Orders, as appears by every page in this Book, and by the Poems call'd Priesthood, and Aaron : And by his unparallel'd vigilancie which he used

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used over his Parish, which made
him (says that modest Author of
the Epistle before his Poems,
N. F. who knew him well) A Peer to the primitive
SAINTS, and more than a
pattern to his own age.

Besides his Parsonage, he had
also a Prebend in the Church of
Lincoln; which I think (because
he lived far from, and so could
not attend the dutie of that place)
he would fain have resigned to
Mr. Ferrar, and often earnestly
sued to him to discharge him of
it; but Mr. Ferrar wholly refused,
and diverted or directed his cha-
ritie (as I take it) to the re-ed-
fying

fyng of the ruined Church of Leighton, where the Corps of the Prebend lay. So that the Church of England owes to him (besides what good may come by this Book, towards the repair of us Churchmen in point of morals) the reparation of a CHURCH-MATERIAL, and erection of that costly piece of Mosaick or Solomonick work, the Temple ; which flourishes and stands inviolate, when our other Magnificences are desolate and despised.

These things I have said are high ; but yet there is one thing which I admire above all the rest. The right managing of the

Fra-

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Fraternal Duty of reproof, is
one of the most difficult Offices of
Christian Prudence. O Lord !
what is then the Ministerial? To
do it as we should, is likely to
anger a whole world of Wasps, to
set fire on the earth. This, I have
conjectured, was that which made
many Holy men leave the World,
and live in Wildernesses ; which,
by the way, was not counted by the
Ancients, an act of Perfection,
but of Cowardise and poor-Spiri-
tedness : of Flight to shade and
shelter, not of Fight in dust and
blood, and beat of the day. This
Authour had not only got the
Courage to do this, but the Art
of doing this aright. There

There came not a man in his way (be he of what Rank he would) That spoke awry (in order to God) but he wip'd his mouth with a modest, grave and Christian reproof : This was Heroical ; Adequate to that Royal Law, Thou shalt in any case reprove thy Brother, and not suffer sin upon him. And that he did this, I have heard from true Reporters, and thou maist see he had learned it himself; else, he never had taught it us, as he does in divers passages of this Book.

His singular Dexteritie in
L sweet.

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sweetning this Art, thou maist
see in the Garb and Phrase of
his writing. Like a wise Ma-
ster-builder, he has fetcht
about a form of Speech, trans-
ferred it in a Figure, as if he
was all the while learning from
another man's mouth or pen,
and not teaching any. And
whereas we all of us deserved
the sharpnes of Reproof. (εἰ-
λεγεῖς δοτούμενοι) He saith,
He does this, and he does
that; whereas, poor men, we
did no such thing. This Dart
of his thus dipp'd, pierces the
soul.

There is another thing (some
will

will call it a Paradox) which I learned from Him (and Mr. Ferrar) in the Managerie of their most cordial and Christian Friendship. That this may be maintained in vigour and height without the Ceremonies of Visits and Complements; yea, without any Trade of secular courtesies, merely in order to spiritual Edification of one another in love. I know they loved each other most entirely, and their very souls cleaved together most intimately, and drove a large stock of Christian intelligence together long before their deaths: yet saw they not

each other in many years; I think scarce ever, but as Members of one Universitie, in their whole lives.

There is one thing more may be learn'd from these Two (I may say, these Three) also: Namely, That Christian Charitie will keep Unities of souls, amidst great differences of Gifts and Opinions. There was variation considerable in their Endowments: Doctor Jackson had in his youth (as if he then had underflood Gods calling) laid his grounds carefully in Arithmetick, Gram-

mar, Philologie, Geome-
trie, Rhetorick, Logick,
Philosophie, Oriental Lan-
guages, Histories, &c. (yea,
be bad Insight in Heraldrie and
Hieroglyphicks) be made all
these serve either as Rubbish un-
der the Foundation, or as Drudg-
es and Day-labourers to Theo-
logie. He was copious and
definitive in Controversies of
all sorts. Mr. Ferrar was Ma-
ster of the Western Tongues ;
yet cared he not for Criticisms
and Curiosities. He was also ve-
ry modest in points of Controver-
sie, and would scarce venture
to Opine, even in the points

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wherein the world censured him
possessed. Our Author was of
a middle Temper betwixt, or a
Compound of both these ; yet
having rather more of Master
Ferrar in him : And to what
be bad of him, he added the
Art of Divine Poefie, and
other polite Learning, which
so commended him to persons
most Eminent in their time,
that Doctor Donne inscribed to
him a paper of Latin Verses in
print ; and the Lord Bacon,
having translated some Psalms
into English meetre, sent them
w^th a Dedication prefixed, To
his very Good Friend, Ma-
ster

ster GEORGE HERBERT, thinking that he had kept a true decorum in choosing one so fit for the Argument, in respect of Divinitie and Poesie (the one as the matter, the other as the Stile) that a better choice he could not make.

In sum, to distinguish them by better Resemblances out of the Old and New Testament, and antiquitie : me thinks, Doctor J. has somewhat like the spirit of Jeremie, Saine James, and Salvian. Master Herbert, like David, and other Psalm-men ; Saint John, and Prudentius. Ma-

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ster F. like Esay, Saint Luke, and Saint Chrysolome ; yet in this diversitie, had they such an Harmonie of souls as was admirable. For instance , In one who differ'd in some points from them all, yet in him they so agreed all, as that Master F. out of a great liking of the man, translated him into English, Master Herbert Commented on him, and commend-ed him to use ; And Doctor J. allowed him for the Press, It was Valdesso's 110 Considerations.

It would swell this Preface too much, to set down the several excel-

excellencies of our Authour :
His conscientious expence of
Time, which he even measured
by the pulse, that native watch-
God basset in every of us. His
eminent Temperance, and
Frugality (the two best Pur-
veyors for his Liberalities and
Beneficence) his private Fast-
ings, his mortification of the
bodie, his extemporary exerci-
ses thereof, at the sight or visit
of a Charnel House, where
every Bone, before the day
rises up in judgement against
fleshy lust and pride ; at
the stroke of a passing Bell,
when ancient Charitie used (said

Of the Life of

be) to run to Church, and assist the dying Christian with prayers and tears (for sure that was the ground of that custom;) and at all occasions he could lay hold of possibly, which he sought with the same diligence that others shun and sh. ft them. Besides his careful (not scrupulous) observation of appointed Fastes, Lents, and Embers: The neglect and defect of this last, he said, had such influx on the children which the Fathers of the Church did beget at such times, as malignant Stars are said to have over natural Productions; Children

dren of such Parents, as be Fasting and Prayers, being like Isaak, and Jacob, and Samuel; most likely to become Children of the Promise, Wrestlers with God, and fittest to wear a linnen Ephod. And with this Fasting be imp'd his prayers both private and publick: His private must be left to God, who saw and heard them in secret; his publick were the Morning and Evening Sacrifice of the Church Liturgie, which be used with conscientious Devotion, not of Custom, but serious Judgment; Knowing; 1. That the So-

Of the Life of

pbism used to make people hate them, was a solid reason to make men of understanding love them; Namely, because taken out of the Mass-Book; Taken out, but as gold from dross, the precious from the vile. The wise Reformers knew Rome would cry, Schism, Schism, and therefore they kept all they could lawfully keep, being loth to give offence; as our blessed Saviour, being loth to offend the Jews at the great Reformation, kept divers old Elements, and made them new Sacraments and Services. As their frequent Washings be turned

ed

ed into one Baptism ; save service of the Passover, into the Lord's Supper. 2. That the homeliness and courseness, which also was objected, was a great commendation. The Lambs, the poor of the Flock, are forty for one grounded Christian : proportionable must be the care of the Church to provide milk ; that is, plain and easie nourishment for them : and so bad our Church done, hoping that stronger Christians, as they abounded in Gifts, so they had such store of the Grace of Charity, as for their weak Brethren's sakes to be content therewith.

Of the Life of

He thought also that a set Liturgie was of great use in respect of those without, whether erring Christians, or unbelieving men. That when we had used our best Arguments against their Errors or Unbelief, we might shew them a Form wherein we did, and desired they would serve Almighty God with us: That we might be able to say, This is our Church; here we would land you. Thus we believe, see the Creed. Thus we Pray, Baptize, Catechize, celebrate the Eucharist, Marry, Bury, Intreat the sick, &c. These,

Mr. G. HERBERT, &c.

These, besides Unitie, and other accessary benefits, he thought grounds sufficient to bear him out in this practice: wherein he ended his life, calling for the Church-Prayers a while before his death, saying, None to them, None to them; at once both commanding them, and his soul to God in them, immediately before his dissolution, as some Martyrs did, Mr. Hollier by name, Vicar of Babram, burnt to death in Cambridge; who having the Common-Prayer-Book in his hand, instead of a Censor,

Of the Life of

Censor, and using the prayers
as incense, offered up himself
as a whole Burnt Sacrifice
to God; with whom the very
Book it self suffered Martyr-
dom, when fallen out of his
consumed bands, it was by
the Executioners thrown into
the Fire, and burnt as an He-
retical Book.

He was moreover so great
a Lover of Church-Musick,
That he usually called it Hea-
ven upon earth, and at-
tended it a few days before his
death. But above all, his
chief delight was in the Holy
Scripture, One Leaf whereof he

pro-

professed he would not part with, though he might have the whole World in exchange. That was his Wisdom, his Comfort, his Joy; out of that he took his Motto; *LESS THAN THE LEAST OF ALL GOD'S MERCIES.* In that he found the substance, Christ; and in Christ, Remission of sins, yea, in his blood he placed the goodness of his good works. It is a good Work, (said he of Building a Church) if it be sprinkled with the Blood of Christ.

This high esteem of the Word of Life, as it wrought in himself,

a wondrous expression of high
Reverence, when ever he either
read it himself, or heard
others read it, so it made
him equally wonder, that those which pretended such
extraordinary love to Christ
Jesus, as many did, could
possibly give such leave and
libertie to themselves, as to
bear that word (that shall
judge us at the last day)
without any the least ex-
pression of that Holy Fear
and Trembling, which they
ought to charge upon their
souls in private, and in pub-
lick, to imprint upon others.

Thus

Mr. G. HERBERT, &c.

Thus have I with my foul
hands soiled this, and the
other fair pieces ; and worn
out thy patience, C. Reader,
yet have I not so much as
with one dash of a Penſil,
offered to describe that person
of his, which afforded so un-
usual a Conſideration of E-
legancies, and Sett of Rari-
ties to the Bebolder ; nor
said I any thing of his Per-
ſonal Relation, as an Hus-
band, to a loving and vir-
tuous Lady ; as a Kinſman,
Master, &c. yet will I not con-
ceal his Spiritual love and
care of Servants : Teaching
Masters

Of the Life of

*Masters this dutie, To allow
their Servants daily , time,
wherein to pray privately, and
to enjoyn them to do it : hold-
ing this for true generally,
That publick Prayer alone
to such persons, is no Pray-
er at all.*

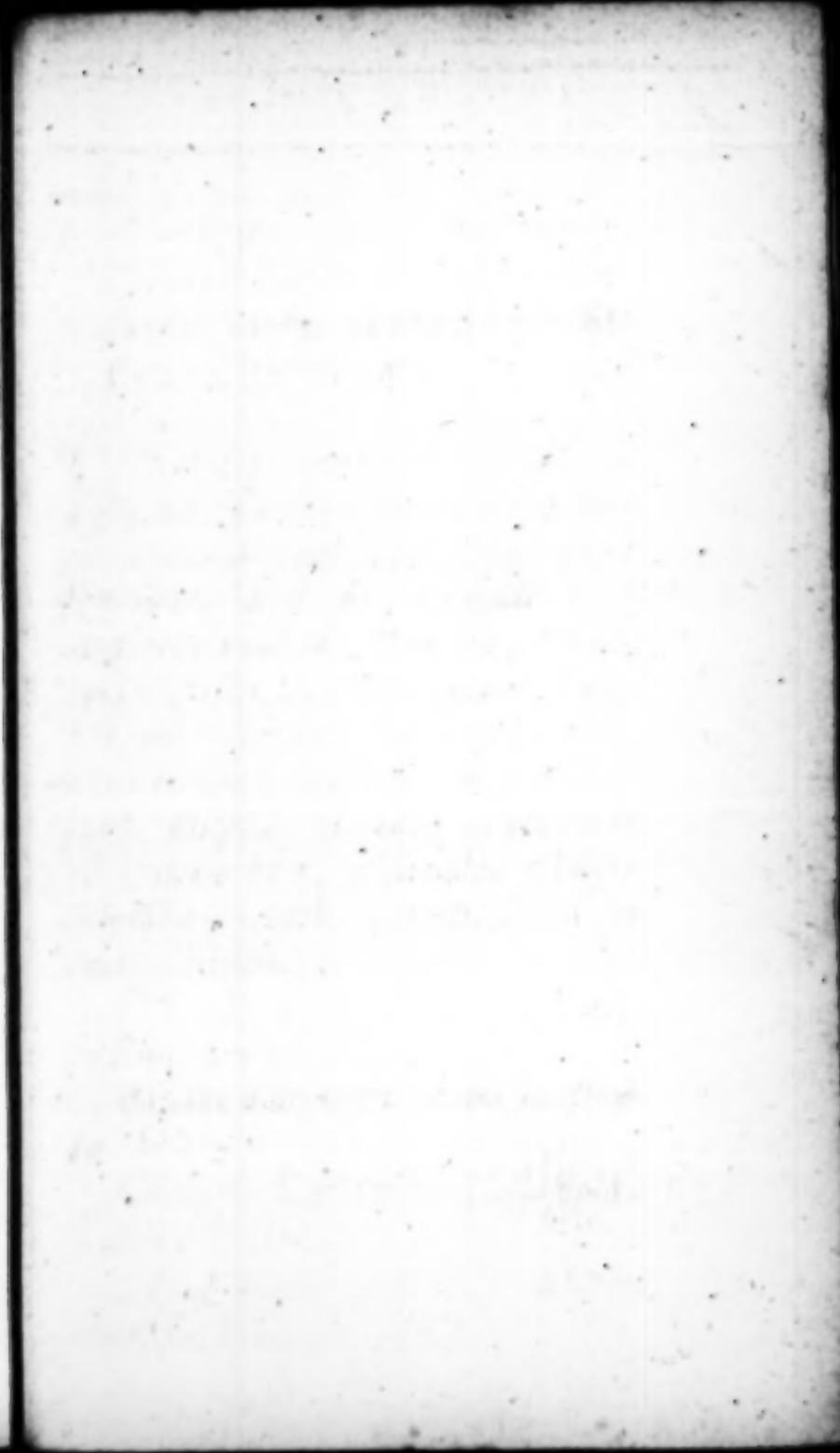
*I have given thee only these
lineaments of his mind , and
thou maist fully serve thy self of
this Book, in what virtue of his
thy soul longeth after. His pra-
etice it was, and His Character
it is, His as Author, and His as
Object : yet, Lo, the humilitie of
this gracious man ! He had small
esteem of this Book, and but very
little*

little of his Poems. Though God
had magnified him with extraor-
dinary Gifts, yet said he, God has
broken into my Studie, and
taken off my Chariot Wheels.
I have nothing worthy of
God. And yet this lowliness in his
own eyes, doth more advance their
worth, and his vertues.

I have done, when I have be-
sought the R. Fathers, some Ca-
thedral, Ecclesiastical, and Aca-
demical men, (which Ranks the
modest Author meddles not with)
to draw Idea's for their several
Orders respectively. (Why should
Papists (as Timpius) be more
careful or painful in this kind,
than

than we?) If it do no other good, yet will it help on in the way of Repentance, by discovery of former mistakes or neglects; which is the greatest, if not the only Good that can now probably be hoped for, out of this Tract: which being written 20 years since, will be less subject to misconstruction. The Good Lord prosper it according to the pious intent of the Author, and hearty wishes of the Prefacer; who confesses himself unworthy, To carry out the Dung of Gods Sacrifices.

FINIS.



5

A Catalogue of some Books
Printed for, and Sold by Ben-
jamin Tooke, at the Ship in St.
Pauls Church-yard.

Etymologicon Lingue Anglia-
næ, seu explicatio vocum An-
glicarum Etymologica ex propriis
fontibus. Scil. ex Linguis 4. 2. 3.
Anglo-Saxonica, Runica, Fran-
co-Theotisca, Danica-recent. Belg.
Tentom.-recent. Cambro-Britan.
Franco Gal. Italica, Hispan. La-
tina, Græca. Omnia Alphabeti-
co ordine in 5. distinctas Classes
Digesta, Autb. Steph. Skinner
M.D. Folio.

Casp. Bauhini Theatri Botani-
ci Liber primus. fol.

Athan. Kircheri China Illus-
tra-
ta. fol.

Compt. Carletoni Philosopha
Universa. fol.

Aria Montani Biblia Interli-
nearia. fol.

Thotndicius de Ratione ac Ju-
re Finiendi Controversias Eccle-
sie. fol.

Bishop Sanderson's Sermons.
fol.

Theologia Veterum : or the sum
of Christian Theology, Positive,
Polemical, and Philological, con-
tained in the Apostles Creed, or
reducible to it; according to the
tendries of the Ancients, both
Greeks and Latines. By P. Heylin
D.D. fol.

Mr. Anthony Farindon's Ser-
mons compleat. 3 Vol. fol.

Bentivolio and Uranio in 6
Books. By Nathanael Ingelo D.
D. The third Edition, with some
Amendments. fol.

Cleopatra compleat in 12 Books.
fol.

The History and Vindication of
the Loyal Formulary or Irish Re-
monstrance. By P.W. fol.

Jacob Usserius de Primordiis
Ecclesiarum Britannicarum. 4°.

Hore

Horæ Hebreæ & Talmudicæ
in Evangelio S. Johannis. Autb.
Johan. Lightfoot. 4°.

The Controversial Letters, or
the Grand Controversie concerning
the pretended Authority of Popes,
and the true Sovereign of Kings
in their respective Kingdoms. 4°.

A Sermon preach'd at the Spittle,
Lond. by the L. Bishop of Downe
and Connor. 4°.

An English Inquisition for a Heretick : a Visitation Sermon by
R. Neville. 4°.

A Representation of the State
of Christianity in England, and
of its decay and danger from Se-
cularies as well as Papists. 4°.

Some few Questions concerning
the Oath of Allegiance proposed by a
Catholick Gentleman, in a Letter
to a Person of Honour. 4°.

Miles Christianus ; a Sermon
preach'd to the Artillery Company,
Octob. 16. 1673. at St. Michaels
in Cornhill. By Ch. Mason D.D.

4°.

M 2

A

A Brief Account of some Travails in Hungaria, Servia, Bulgaria, Macedonia, Thessaly, Austria, Styria, Carinthia, Carniola and Friuli: As also some Observations on the Gold, silver, Copper, Quick-silver Mines, Baths, and Mineral Waters in those parts: With the Figures of some Habits, and Remarkable Places. By Edward Brown M.D. 4°.

Thomae Hobbes Opera omnia. 4°. 2 Vol.

— — — Leviathan Separatim.

4°.

Hesychii Lexicon. 4°.

Christoph. Merret M.D. Pinax rerum naturalium Britann.

8°.

Some Considerations of present Concernment; how far the Romanists may be trusted by Princes of another persuasion, relating to the design of the Controversial Letters, and some other Discourses lately published by that

that party of them, who have concerned them in this Subject.

8°.

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8°.

A Sermon preached at Christ-Church, Dublin, before the Lord Lieutenant and Council, July 5.

1674.

1674. with a Declaration made
in St. John's in Gaſſiel; and a
Preface ſhewing the Reasons for
deferring the Communion of the
Roman Church, and embracing
that of the Church of England.
By Andrew Sall formerly of the
Society of Jesus, now Minister of
the Gospel. 8°.

Publith Devotion and the Com-
mon Service of the Church of
England justified and recommend-
ed to all honest and well meaning
(however prejudiced) Difſenters.
By a Lover of his Country and the
Protestant Religion.

*Elenchus Antiquitatum Albio-
nenſium, Britanorum, Scotorum,
Danorum, Anglo-Saxonum, &c.
Origines & Gesta uſque ad annum
449. quo Angli in Britanniam
imigrarunt; explicans, unde cum
brevi Regum Pictorum Chronico.
Per D. Langhorn. S.T.B. 8°.*

Appendix ad Elenchum Antiquitatum Albionenſium Res Saxonum

num & Suevorum vetustissimis,
aliamq; ad Historiae Albionensis Il-
lustrationem spectantia exhibent.

8°.

The French Gardiner, Instruct-
ing how to cultivate all sorts of
Fruit-trees, and Herbs for the
Garden; together with directions to
dry and conserve them in their na-
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ed the English Vineyard, vindica-
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bularum Aesepiarum Libri 5. in
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the difficulties ordinarily occurring
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F I N I S.

